

Catalogue
OF THE
Arabic and Persian Manuscripts
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ORIENTAL PUBLIC LIBRARY
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BANKIPORE

VOLUME XV
(ARABIC MSS)

HISTORY

Prepared by
MAULAVI MUINUDDIN NADWI

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PREFACE

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THE present volume the fifteenth of the series is the seventh dealing with the Arabic MSS. It contains notices of 150 MSS. the first one hundred and fifty five belonging to the important section History. The remaining MS has been classified as Travel.

The volume has been compiled by Maulavi Muinuddin Nadwi the compiler of Vol. XII. Dr. Azimuddin Ahmad and Mr. L. A. Horne very kindly read through the proofs. The Maulavi is to be congratulated on the high standard of scholarship shown in this new volume.

Among the old and rare MSS. catalogued in this volume the following deserve particular attention —

- No 964 An interesting copy of Tarikh Ibn Abi'd Din a very rare work.
- No 971 An old copy of the third volume of Al Bidayah Wa n Nihayah dated A H 892 = A D 1157.
- No 979 Bid al Khalaq Wa Siyar al Anbiya a rare and exhaustive work on the biographies and legends of the prophets who preceded Muhammad.
- No 988 An autograph copy of Al Mawahib al Muhmmadiyah a commentary on At Tirmidhi's Shama'il an Nabl by Sulaiman al Jamal dated A H 1196 = A D 1782.
- No 989 A very old and remarkable copy of Abu Nu'aim's Dalail an Nubuwa't dated A H 603 = A D 1207.
- Nos 1001-1006 A unique and very old copy of the seven parts of Wasilat al Muta'abbidin by Umar al Malla al Irbili bearing an autograph note by the author.
- No 1007 A very rare and remarkable copy of Ad Dimyat al Mukhtasar fi Sirat Sayyid al Bashir dated A H 887 = A D 1483.
- Nos 1031-1032 An autograph copy of Ibtisam al Azhar, by 'Abdassalam al Laqani dated A H 1010 = A D 1637.
- No 1039 A unique copy of Al Ma'harir al Lubib dated A H 1198 = A D 1784 transcribed from the authors autograph draft.

- No 1041 A fairly old MS containing two rare historical works of Muhibbaddîn at-Tabarî
- No. 1051 A copy of Al-Mufid al-Hârîşî's Al-Irshâd, dated A H 1092=A D 1681 Very few other copies are known
- No 1061 A unique copy of Ashî-Sharafi's Al-La'îli al-Mudîyah, dated A H 1155=A D 1742
- No 1068 An old copy of An-Nuwaitî's Al-Ilmâm dated A H 809=A D 1407
- No 1097 A copy of the fourth and fifth Bâb of Al-Kifāyah Wa'l-I'lâm, a rare work on the history of Yemen, dated A H 948=A D 1541
- No 1098 An autograph copy of 'Iqd al-La'al by 'Abdallâh bin Salâh bin Dâ'ir, dated A H 1018=A D 1609
- No 1101 A very rare and fairly old copy of Ibn Hazm's Jamharat an-Nasab, containing autograph notes by several eminent scholars, who studied from this copy, or to whom at one time or another it belonged

Butler Palace,
Lucknow, 24th January, 1929

J A CHAPMAN

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ARABIC MANUSCRIPTS.

HISTORY

ANCIENT AND GENERAL HISTORY

No 960

fol 226 lines 19 size 8×5 5×2½

كتاب المعارف

KITÂB AL-MA'ÂRIF

A fairly old copy of the *Kitab al Ma'arif* or The Book of Facts a universal history containing besides the genealogies of the Arabs a great number of short biographical notices of eminent and learned men from the beginning of Islam to the author's own time

Author Abu Muhammad Abdallah bin Muslim bin Qutaibah ad Dinawari أبو محمد عبد الله بن مسلم بن قتيبة الدينوري

Beginning —

الحمد لله و صلى الله على محمد وآله وسلم قال أبو محمد عبد الله

بن مسلم بن قتيبة الدينوري هذا كتاب جمعت منه من المعارف ما يحسن

علمي من أجمع علمه بسرف المدرلة الخ *

The author a philologist and grammarian of eminent talent who occupies a high place as a historian was born at Kufah (see Fihrist by Ibn Nadim p 77) or Bagdad (see Al Ansab by As Samani fol 275^b) in A H 213=A D 828. Whichever be the place of his nativity he settled down at Bagdad where he completed his education. He was noted for the correctness of his information

He composed a series of useful and instructive books, a complete list of which is given in the *Kitâb al-Fihrist*, p 77. Having acted for some time as a *Qâdî* at *Dinawar*, he received the surname of *Dinawarî*. Two accounts of his death are given by his biographers. According to one, while yet a *Qâdî* at *Dinawar* he is said to have uttered all of a sudden a loud cry, and falling into a torpid state to have expired. The other account says he had eaten some *Hamisah* (pottage), which brought about fever, terminating in his death. According to *Ibn Nadîm*, *Kitâb al-Fihrist*, p 77, he died in $\text{A H } 270 = \text{A D } 884$, while almost all the later biographers agreed in placing his death in *Rajab*, $\text{A H } 276 = \text{A D } 889$. In *De Slane's* translation of *Ibn Khallikan*, vol II, p 22, however, $\text{A H } 296 = \text{A D } 909$ is given as the date of his death. This is probably due to a defect in the copy from which the translation is made. The manuscript copy of the work in this library (vol I, fol 103^b) and the *Cairo* edition (vol I p 251) both have $\text{A H } 276 = \text{A D } 889$. For more particulars of the author's life see *Abu'l-Fidâ*, vol II, p 264, *Bugyat al-Wu'ât* fol 228^b, *Mir'ât al-Janân*, fol 172^a, *Dustûr al-'Ilâm*, fol 112^b, *Mujmal Fasîhî*, fol 87^a, *Al-Ansâb* by *As-Sam'ânî*, fol 275^b, *Nuzhat al-Ahbbâ*, fol 101^a, and *Brock*, vol I, p. 120.

The work was edited and published by *F. Wustenfeld*, *Gottingen*, 1850. It was also printed in *Cairo*, $\text{A H } 1300$.

For other copies see *Br Mus Suppl*, No 447, *Goth*, No 1552, *Paris*, No 1465, *Berlin*, No 9410, and *Râmpûr*, p 647. See also *Hâj Khal*, vol V, p 609, and *Iktifâ'al-Qunû'*, p 68.

Written in a character between *Naskh* and *Nasta'liq*, with occasional marginal notes. The headings, not always in red, are in thick *Naskh*. The last folio is supplied by a later hand. Slightly worm-eaten and water-stained.

Not dated. Probably 16th century.

No. 961.

fol 211, lines 17, size 8×6 , $6\frac{1}{4} \times 3\frac{1}{2}$

تاریخ الرسل و الملوك

TA'RÎKH AR-RUSUL WA'L MULÛK.

One of the volumes of the annals of *Abû Ja'far Muhammad bin Jarîr bin Yazîd bin Kasîr bin Gâlib at-Tabarî* ابو جعفر محمد بن جریر بن کثیر بن غالب الطبری, the greatest of the annalists, whose

works even after the lapse of a thousand years bear witness to his perseverance indefatigable industry and extraordinary accuracy His great commentary on the Qur'an his works on jurisprudence and last but not least his extensive history eclipsed all the similar works of the early writers He was born at Amul (in Tabaristan) A H 224 = A D 838 Leaving his native place he came to Bagdad while still in his youth where he received his early education and heard traditions from the most famous traditionists of his age After making extensive journeys through Hijaz Syria and Egypt he finally settled in Bagdad where he remained till his death always active in his pursuits and ready to impart the accumulated treasure of his researches to the pupils who thronged around him Respected by his contemporaries and admired by his pupils he is justly praised in high terms by his biographers He is called a master of the highest authority a *Muṭahid Imam* whose sayings seemed the best that could be said and whose opinions were based on the soundest principles and were such as to be quoted as legal authority His pupil Abu Muhammad al Fargani (see *Ta'likat al Huffaz* vol II p 278) informs us that in his early years our author followed and propagated the Shafi'ite doctrines but that later on when his own information had been extended he discarded the opinions of others replacing them by his own According to his biographers he spent about forty years in writing books at an average rate of forty leaves per day He wrote his *Ikhtilaf al Fuqaha* (see *Cairo* vol III p 3) at the request of Al Muqtafi billah (A H 289-295 = A D 902-908) who offered him a handsome reward which however he refused Besides the present work and those mentioned in *Broel* vol I p 142 the following compositions are enumerated as his in the *Tadhkirat al Huffaz* (vol II p 279) —

- (1) كتاب الغرائب (2) كتاب العدد و التسويل (3) تاريخ الرجال (4) تأريخ الرمال
(5) كتاب لطيف القول في العقد (6) كتاب الاصول (7) كتاب في روى الاصول (8) كتاب العصال

As Samani in *Al Ansab* fol 367 says that he was cruelly treated by the Hanbalites who not only closed their own doors to him but prevented others from visiting him He was offered the place of Qadi but refused to accept it and remained contented with the small income left to him by his father He died in Bagdad on Sunday the 25th Shawwal A H 310 = A D 923 For further particulars of his life see *Al Ansab* by As Samani fol 367 *Tabaqat al Kubra* by As Subki vol II fol 204^b *Tabaqat* by Ibn al Mulaqqin fol 8 *Tabaqat* by Ibn Qadi Shuhbah fol 9 *Tadhkirat al Huffaz* vol II pp 277-282 *Mir'at al Janan* fol 190^b *Tabaqat al Mufas*

ṣirîn by Ad-Dâ'ûdî, fol 88^b, Tabaqât al-Qurrâ' by Ad-Dahabî, fol 58^b, Tahdîb al-Asmâ' Wa'l-Lugât, vol 1, fol 26^a, Ibn Khallikân (De Slane's translation), vol 11, p 597, Dustûr al-I'lâm, fol 84^a, Muġmal Fasîhî, fol 108^b, and Kitâb al-Fihrist by Ibn Nadîm, p 234

The work has been edited and published by De Goeje, in three series, Leyden, 1879. The present volume, designated on the title-page as the 12th *Juz* of the work, corresponds to pp 1975-2017 of the last volume of the second series and pp 1-387 (middle) of the first volume of the third series of the printed edition. It begins with an account of the entrance of Abû Muslim al-Khulîsânî (a great general of the 'Abbâsids, who was put to death in A H 137=A D 755) into Marw, A H 129=A D 746, and extends to the middle of A H 158=A D 775. The last event relates to the imprisonment of Sufyân as-Sawrî (d A H 161=A D 777) and others at Mecca, by the order of Al-Mansûr (A H 136-158=A D 754-775). The work has also been printed in Egypt in 13 volumes. The MS opens thus —

رحم الحديڤ ، الى حديڤ ، نصر و الكرمانى و بعد ، ابو مسلم بن
عظم الامر بن الكرمانى و نصر... (fol 5^b) ثم دخل سنة ثلثين ومائة اله *

For other copies see Br Mus, pp 142, 545, 729, Berlin, Nos 9414-22, Cairo, vol v, p 22, and Râmpûr, p 632. For abridgment, continuation, and Persian and Turkish translations see Hâġ Khal, vol 11, p 136, and Brock, vol 1, p 142.

Written in elegant flat Naskh, the headings being in thick Sulṣ. Water-stained throughout. The first few folios have been very much injured by damp and have been very badly mended.

Not dated. Probably 15th century.

The space after the colophon, besides other notes of little importance, contains one by the renowned Persian scholar, Muhammad bin Muhammad al-Lârî (d A H 977=A D 1569), dated Sunday, the 13th Du'l-Qa'dah, A H 958=A D 1551. The note runs thus

فار بمالعة هذة المسخة السريعة داعا لمالكه بطول العقاء و علو
الارتقاء العبير الحقير الراحى عفو الله البارى محمد بن محمد الشهير
بالعسكر اللارى مولدا و المكى موطننا و السافعى مدهنا و كذا ، دللى يوم
الاحد ناله ، مسر من شهر ردى العدة الكرام عام ثمانىة و خمسين
و تسعمائة *

The title-page contains a seal and signature of a certain Mîrzâ Muhammad Khân, dated A H 1120=A D 1708. Another seal, bearing the inscription العفر الحاج على بن احمد التاليسى, is found on fol 3^a.

The MS was presented to the library by Sayyid Sadraddin Ahmad of Buhar A H 1303=A D 1885

No 962

fol 372 lines 23 size $12\frac{1}{2} \times 8\frac{1}{2}$ $9\frac{1}{2} \times 5\frac{1}{2}$

مرح الدہ ر معادن الجواهر

MURŪJ AD-DAHAB WA MA'ĀDIN AL-JAWHAR

The Meadows of Gold and Mines of Gems the great historical commercial and geographical cyclopaedia of Abul Hasan Ali bin al Husain bin Ali al Mas'udi ابو الحسن علی بن الحسن بن علی المسعودی

Beginning —

الحمد لله اكمل الحمد مسبوہ الداء و الا حوالہ

The author a great traveller and historian who derived his descent from Ibn Mas'ud one of the Prophet's companions was a native of Bagdad but he dwelt for a considerable time in Egypt. He held the opinions of the Mu'tazalites (the rationalists of Islam who hold the doctrine of free will). In the introduction to the present work the author briefly sketches his travels and says that his rambles through the world were like the revolutions of the moon in the sky and that in these travels he had intercourse with kings following different customs and having varied aspirations. He wrote several works of which the following nine are mentioned in the introduction to the present work —

- 1 *Kitab al Ibanah an Usul ad Diyanah*
- 2 *Kitab al Maqalat fi Usul ad Diyanat*
- 3 *Kitab Sirr al Hayat*
- 4 *Kitab Na'm al Adillah fi Usul al Millah*
- 5 *Kitab al Qiyas Wa l Ijtihad*
- 6 *Kitab al Istibsar fi l Imamah*
- 7 *Kitab as Sifwah fi l Imamah*
- 8 *Alhbar a Zaman*
- 9 *Kitab al Awsat*

The last two were larger cyclopædias the present work being an abridgment of them. He died in A H 345=A D 956. Ya'qut vol v p 148 however places his death in A H 346=A D 957. For

further information respecting the author and his compositions see *Tabaqât al-Kubrâ* by As-Suhkî, vol III, fol 111^a, *Mir'ât al-Janân*, fol 211^a, *Kitâb al-Fihrist* by Ibn Nadîm, p 154, *Dustûr al-Ilâm*, fol 128^a, *Abu'l-Fidâ*, vol II, p 264, and Brock, vol I, p 143

The work was edited and published by Barbier de Meynard, with a French translation, Paris, 1861-77. It has been repeatedly printed in Egypt, viz, Bûlâq, A H 1283, on the margin of *Nafh at-Tîb*, Bûlâq, A H 1304, and on the margin of the *Kâmil* of Ibn al-Âsîr, Cairo, A H 1303

For other copies see Berlin, Nos 9427, 9774, B1 Mus Suppl, Nos 448-454, Paris, Nos 1476-85, Leyden, No 752, India Office, No 700, Cairo, vol V, p 146, Kôpr, No 1159, Ayâ Sûfiyah, No 3408, Waliaddîn, No 2452, and Âsafiya pp 208-10

The colophon runs thus —

نجر الكتاب المسمى بمروج الذهب ، تأله ، الامام العامل ابو الحسن
على بن الحسين بن على بن عدد الله بن زيد بن عتمة بن عدد الله بن
عدد الرحمن بن عدد الله بن مسعود العدلى المؤاه ، فى ستة الدلاف مائة
و دمع و بلايين بعد الحكرة *

Written in clear flat Arabian Naskh with the headings in red
Dated A H 1278 = A D 1861

Scribe احمد بن ابى بكر السهرى بالسرقتى

The title-page contains the signature of I G Taylor

No. 963.

fol 85, lines 24, size $11\frac{3}{4} \times 8$, $9\frac{1}{2} \times 5\frac{1}{2}$

الآثار الباقية عن العرون الخالية

AL-ÂSÂR AL-BÂQIYAH 'ANI'L-QURÛN AL-KHÂLIYAH.

An old but defective copy of *Al-Âsâr Al-Bâqiyah*, a chronology of ancient nations, by Abu'r-Raihan Muhammad bin Ahmad al-Bîrûnî
ابو الريحان محمد بن احمد البيروني

The MS opens abruptly thus

دارا ملكا، العرس فعاصدا دار ملكه ورد به ، المعدس و اليهود
ساكنوه فامرهم بتركه ، تاريخ موسى و داود عليهما السلام و التحول الى
تاريخه الح *

The author a great historian philosopher and mathematician a native of Birun (a town close to Khwarizm) was born in A H 362 = A D 973 Possessing a natural taste for learning he left his native place and went to Khwarizm where he completed his early studies and acquired that propensity and thirst after truth and unbiassed investigation which made him one of the wonders of the world Leaving Khwarizm he proceeded to Jurjan where he attracted the notice of Shams al-ma'ali Qabus the Amir of Jurjan and Tabaristan (A H 388-403 = A D 998-1013 see Ibn Khalkin Do Slane's translation vol II p 507) who made him one of his chief companions It was during his stay at Jurjan that he composed the present work which he dedicated to the Amir He then returned to Khwarizm where he was received with great distinction by Abu l Abbas Ma'mun the Shah of Khwarizm anecdotes of whose liberality to our author in particular and patronage and encouragement to scholars in general have been described in *Namah i Danishwaran* vol I p 39 in words generally derived from the author's own words From Khwarizm he proceeded to the court of Sultan Mahmud of Gaznah (A H 388-421 = A D 998-1030) but he being a staunch convert to the Shafi'i sect persecuted our author for his philosophical views and crowned his tyranny by finally consigning him to prison Remaining for six months in prison he at last gained his liberty thanks to the intervention of Ahmad bin Hasan Maimandi (d A H 431 = A D 1039 see *Mujmal Farsi* fol 144^b) the celebrated Wazir of Sultan Mahmud He then returned to Khwarizm where he was again received with open arms In A H 407 = A D 1017 when Khwarizm Shah was put to death and his territories were annexed to the Dominions of Sultan Mahmud the author afraid of being again taken to the court of Gaznah secluded himself and applied himself to his old pursuits After the death of Mahmud A H 421 = A D 1030 he again proceeded to Gaznah where wealth and honours were showered upon him by Sultan Mas'ud I (A H 421-432 = A D 1030-1040) to whom he dedicated his valuable work entitled *Al Qanun fi l Hadrat u n Nu'um*

He corresponded with Avicenna his great contemporary There is an interesting account of this correspondence in *Namah i Danishwaran* vol I p 42 Of his many valuable astronomical historical and geographical works which are said to have exceeded a camel load and a large number of which are enumerated in *Namah i Danishwaran* vol I p 43 only ten appear now to exist (see Brock vol I p 475)

The date of the author's death has not been settled by his biographers As Suyuti *Bugyat al Wu'at* fol 16^b states that he

was alive in A H 422=A D 1031 Ibn 'Azam, *Dustûr al-I'lâm*, fol. 22^a, gives A H 420=A D 1029 as the date of his death Hâj Khal, vol 1, p 154, asserts that he died after A H 430=A D 1039 Brock, vol 1, p 475, and Di Rieu, *Bi Mus Suppl*, No 457, place his death in A H 440=A D 1048 In *Nâmah-i-Damshwari*, however, the date is fixed in A H 430=A D 1039 See also *Iktifâ' al-Qunû'*, p 71, 'Uyûn al-Anbâ', fol 141^a, and *Mukhtasar ad-Duwal*, p 318

The work was edited and published by Prof E Sachau, who gives in his preface a full notice of the life and works of the author See "*Chronologie Orientalischer Völker von Alterum*," Leipzig 1878, and the English version by the same scholar, London, 1879

For other copies see *Bi Mus Suppl*, No 157, Paris No 1489, Cairo, vol v, p 2, and *Asâ Sûfiyah*, No 2917

The present copy is defective at the beginning as well as incomplete at the end It corresponds with pp 28-196 of the Leipzig edition

Written in old Arabian Naskh

Not dated Probably 15th century

No 964.

fol. 197, lines 17, size 10 × 6½, 7 × 4

التاريخ الاسلامي

AT-TA'RÎKH AL-ISLÂMÎ.

A rare but badly water-stained copy of a valuable and interesting compendious chronicle of Islam, from the date of the Prophet's birth down to A H 627=A D 1230, designated by Hâj Khal, vol II, p. 99, as *Ta'rikh Ibn Abi'd-Dam*

Author Qâdî Shihâbaddîn Abû Ishâq Ibrâhîm bin 'Abdallâh bin 'Abdalmun'im bin 'Alî bin Muhammad bin Fâtik bin Muhammad al-Hamdânî, called Ibn Abi'd-Dam al-Hamawî فامي، اب الدين ابواسحق
ابراهيم بن عبد الله بن عبد الوهم بن علي بن محمد بن فاتك بن محمد الهامداني
السهيدي بن ابي الدم الحاموي

Beginning —

الحمد لله الاول الآخر العاظم الطاهر العابر عالم السرائر والمطلع على

ماوى السمائر الذي لا تعرب عن علمه فله حاطرو لآفته باطر الح *

The author, who does not reveal his name in the text was born at Hamât (a town in Syria) in A H 583=A D 1187 He passed his

early life in Bagdad where he acquired a thorough knowledge of the sacred traditions and Muslim jurisprudence. For a time he lectured on traditions in Egypt and Syria and subsequently was appointed Qadi of his native place by Al Mahil al Muzaffar Taqiaddin Mahmud (A H 626-642 = A D 1229-1244) to whom he dedicated the present work. According to Ibn Qadi Shuhbah fol 77^a he was a master of the highest authority in religious matters and well acquainted with historical problems. Abul Fida (vol iv p 180) states that he joined the embassy (رسالة) sent to Bagdad but fell ill at Ma arrah (a town between Aleppo and Hamat) and returned to Hamat where he died in A H 642 = A D 1244. The following four of his productions are enumerated by Ibn Qadi Shuhbah (fol 77) —

(1) الدارج الكبير المظفرى (2) اب الصفاء (3) شرح عسك الوسط (4) كتاب فى التاريخ

The last of the four is evidently the present work. In the body of it we find many references to his larger work entitled *It Tarikh al Kabir*. For further particulars of the author's life and works see *Tabraqat al Kubra* by As Subki vol vi fol 161. *Tabraqat* by Ibn Qadi Shuhbah fol 77. *Tabraqat* by Al Isnawi fol 99. Abul Fida vol iv p 480. *Dustur al Ilm* fol 19. and Broel vol i p 316.

In the preface the author tells us that for a long time he had been anxious to compile a work for dedication to his patron Al Mahil al Muzaffar Taqiaddin Mahmud. The execution of this design says the author was delayed owing to his difficulty in choosing a subject that would suit the taste of his royal patron. On his ascending the throne of his father our author wrote the present work which ends with an account of the King's reign and his justice.

The work as proposed by the author in the preface was to be a universal history arranged chronologically. It contains a good account of the Ayyubids chiefly derived from the work of Imadaddin al Katib al Isfahani (d A H 597 = A H 1201). The history of the Abbassids is brought down to the fifth year of the reign of Al Mustansir billah (A H 623-640 = A D 1226-1242). The last event mentioned is the wedding of the author's patron Al Mahil al Muzaffar, with the daughter of Al Mahil al Kamil Muhammad the Sultan of Egypt (A H 615-630 = A D 1218-1238) at Harran in the month of Safar A H 627 = A D 1230.

A copy of the work is noticed in Bodl vol i No 728.

Written in fair Naskh with the headings in red. Foll 162-197 are mounted on new margins. Short lacunae are found on foll 32^b 60^b 63^a 63^b 160^b and 193^a.

Not dated. Probably 17th century.

The copy was collated with a defective MS in A H 1091=A D 1680, as stated in the following note at the end —

بلغ مائة على حد الطقة والامكان على نسخة سقيمة
ربيع الثاني سنة ١٠٩١ هـ

A seal bearing the inscription *تتم من سنة ١١٢٣*, date 1 A H 1123=A D 1711, is found on the title page

No. 965.

fol 563, lines 15, size $10\frac{1}{2} \times 6\frac{1}{2}$, $8\frac{1}{2} \times 1\frac{1}{2}$.

The Scribe

A transcription of the copy noticed at p. 6

Written in fau Naskh

Dated A H 1339=A D 1920

Scribe محمد ورد عالم باري

No. 966.

fol 339, lines 21, size $10 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 1\frac{1}{2}$

مرآة الزمان في تاريخ الايمان

MIR'ÂT AZ-ZAMÂN FÎ TA'RÎKH
AL-A'YÂN.

A detached and imperfect volume of a historical work, without title or author's name

The writer's occasional references to his grandfather as the author of *Al-Muntalhab* and to Muwaffaqaddîn Ibn Qudâmah (d A H 620=A D 1223) as his teacher, and also a comparison of the headings of the chapters with those enumerated in the preface of the *Mukhtasar Mir'ât az-Zamân* (No 967 below) show that this is the second volume of the *Mir'ât az-Zamân*, a great historical work, from the earliest time down to A H 654=A D 1256, compiled in forty volumes by Shamsaddîn Abu'l-Mu'azzî Yûsuf bin Qizuglî bin 'Abdallâh, called Sibî Ibn al-Jawzî بن فرعلي بن عبد الله المطعري يوسف بن فرعلي

بن عبد الله الشهير بسط ابن الحوري

The MS opens abruptly thus —

رسول الله صلى الله عليه وسلم هو من المعجزين المرسلين
بدر فانه لما أتى وقال ان الله في شهد احدكم في حلافة ابى بكر الصديق

The author who was the daughter son of *Abul Faraj Ibn al-Jawzi* (d. A.H. 597 = A.D. 1201) was born in Baḡdad A.H. 582 = A.D. 1186. He studied in his native city and became known as a distinguished historian and preacher. He settled permanently in Damascus where he served as a professor in the *Izziyah* and *Shibliyah* Madrasahs. He died on the 21st Du'l Hijjah A.H. 641 = A.D. 1257. His funeral ceremony was attended by Sultan *Nasir Salahaddin Yusuf* of Aleppo (A.H. 648-658 = A.D. 1250-1260). For the author's life and works see *Ibn Khallikan* (De Slane's translation) vol. i p. 439. *Al Jawahir al Mudi'ah* vol. ii fol. 93^a. *Al A'mar al Jam'iyah* fol. 151^b. *Tabaqat al Mufasssin* by *Ad Da'udī* fol. 132. *Mir'at al Jarā'in* fol. 112. *Dustur al Ilām* fol. 62. *Tajāt Tabaqat* vol. vi part. i fol. 217^a. *Al Hadīq al Hanafiyah* p. 255 and *Brook* vol. i p. 347.

The present volume contains the history of the Prophet and the first two Caliphs extending from the middle of the second year of the Hijrah to the beginning of the twenty first. It begins in the middle of a chapter containing the names of those companions of the Prophet who fell in the battle of Badr and ends at the beginning of the biographical account of the great Muslim general *Khalid bin al Walid* (d. A.H. 21 = A.D. 642).

A complete set of this valuable work is not extant. A few different parts are noticed in Br. Mus. pp. 145, 554^b. Br. Mus. Suppl. Nos. 165, 1170/1. Escur. No. 1639. Leyden No. 756. München No. 937. Bodl. vol. i Nos. 682, 723. Aya Sufiyah No. 3411. Goth. No. 1556 and Paris Nos. 640, 41. See also *Haj Khalīl* vol. v p. 481.

Written on thick creamy paper in elegant Naskh with occasional rubrics. Short lacunae are found on fol. 226^b, 243^a, 244^a, 215^a and 246^a.

Not dated. Probably 15th century.

No. 967.

foll 134, lines 16-20, size $10 \times 6\frac{3}{4}$, $7\frac{1}{2} \times 4\frac{1}{4}$

مختصر مرآة الزمان

MUKHTASAR MIR'Â'I' AZ-ZAMÂN.

An incomplete copy of an abridgment of the preceding work

The author's name is not mentioned in the text, but we learn from Hâj Khal, vol v, p 482, that he is identical with Qutbaddîn Mûsâ bin Muhammad al-Ba'labakkî موسى بن محمد البعلبكي, who made an abridgment of the *Mir'ât az-Zamân* and also wrote a continuation of it in four volumes, from A H 654=A D 1256 down to his own time

Beginning —

الحمد لله الذي تعدد بالنقاء و القدم و حكم بالعداء على سائر

الامم النج *

The author, an eminent scholar of Ba'labakk, was born on the 8th Safaî, A H 640=A D 1242 Ibn Rajab, in the *Tabaqât al-Hanâbilah*, vol ii fol 119^a, describes him, on the authority of Ad-Dahabî, as a great Hanbalite doctor, noble-minded, eloquent, well-versed in several branches of learning, and the author of an abridgment of the *Mir'ât az-Zamân* and a continuation of it in four vols. He died at Ba'labakk on the 13th Shawwâl, A H 726=A D 1326. See Ad-Durâi al-Kâminah, vol ii, fol 311^a, *Mir'ât al-Janân*, fol 449^b, *Tabaqât al-Hanâbilah* by Ibn Rajab, vol ii, fol 119^a, and *Tâj at-Tabaqât*, vol viii, part i, fol 63^a.

In the préface, the author tells us that he had been very fond of studying historical books from his early youth. He fortunately got a copy of the *Mir'ât az-Zamân* of Sibî Ibn al-Jawzî (No 966 above), which he found to be very useful and the best of its kind. But as it was very extensive and not easily accessible to students, he thought it desirable to abridge the work in the present compendious form.

The present abridgment is divided into a *Khutbah* and numerous chapters, each being subdivided into several sections.

The principal subjects contained in the *Khutbah* are as follows

Divine existence and the creation of the world, fol 6^a

Significance of time, fol 8^b

Creation of the earth, fol 10^a

- The holy temple of Mecca fol 10^b
 Circumference of the earth fol 11^a
 The seven climates fol 12
 The earliest inhabitants of the earth fol 13^b
 The four early kings who ruled the whole world fol 13^b
 Creation of hell fol 14^a
 Creation of genii and devils fol 14^b
 The seven heavens fol 15^b
 Distance between each of the heavens fol 16^b
 Creation of the sun the moon and the stars fol 16^b
 The Angels fol 19^b
 A description of Paradise fol 22

The chapters containing the history of the Prophets are as follows —

Adam fol 24 Hud (Heber of the Bible) fol 42 Salih fol 45^b Abraham fol 48^b Isaac fol 57^a Jacob fol 57^b Lot fol 58^b Du l Qarnain (probably Alexander the Great) fol 61^b Joseph fol 69 Job fol 77^b Jethro (father in law of Moses) fol 82^b Moses fol 84^a Balam fol 98^a Qarun (Korah of the Old Testament) fol 99^b Solomon fol 109^a Jonah fol 131^b Zacharias and John fol 103^b Mary and Jesus Christ fol 107^a

Incomplete at the end as well as defective at several places in the middle. Foll 109-124 should come after fol 100

Written in cursive Naskh

Not dated Probably 18th century

No 968

fol 191 lines 18 size 11×8 7×5

دول الاسلام

DUWAL AL-ISLÂM

An abridged Muslim chronicle from the year of the Prophet's death down to A H 744=A D 1343

Author Shamsaddin Abu Abdallah Muhammad bin Ahmad bin Usman bin Qaimaz ad Dahabi سمس الدين ابو عبد الله محمد بن احمد بن عثمان بن قايماز اد دهابي (d A H 748 A D 1348) for some account of whom see Lib Cat vol xii No 700

Beginning —

الحمد لله العلى الكبر على الحمد له فانه نعم المولى و نعم

المرء *

The work treats briefly of important political events, and gives obituary notices of eminent and learned men, beginning with an account of the Prophet's death and his interment in the house of his wife, 'Â'ishah, A H 11=A D 632 For a detailed history of the Prophet the author refers to his great annals, entitled *Ta'îkh al-Islâm*, which he composed in twelve volumes (see Hâj Khal, vol 11, p 131) The present work was completed in Du'l-Qa'dah, A H 715=A D 1316, but subsequently it was brought down to A H 744=A D 1343, under the heading *Tad'îl* (foll 181-191) The last event mentioned is the execution of Ibrâhîm bin Yûsuf bin Abî Bakr al-Mî'sâl, a *Râfidî*, who was sentenced to death at Damascus, in Jumâdâ II, A H 744=A D 1343, for abusing the *Sahâbah*, and slandering the Prophet's wife 'Â'ishah

For other copies see Wien, No 809, Leyden, Nos 763-4, Br Mus Suppl, No 471, Kopr, No 1079, Cairo, vol v, p 56, Bûhâr No 195, and Râmpûr, p 636 See also Brock, vol 11, p 46, and Hâj Khal, vol 11, p 239

Written in fair Naskh, within double red and blue-ruled borders
The headings are in red Fol 180 is blank

Not dated Apparently a very modern copy

No. 969.

foll 268, lines 15, size 11×8 , $8 \times 4\frac{1}{4}$

The Same

Another copy of the same work, fully agreeing with the copy noticed above

Written in bold Naskh, within red-ruled borders

Fol 252^b is blank

Not dated Apparently a very modern copy

No. 970.

foll 463, lines 25, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{3} \times 4\frac{1}{2}$

مرآة الجنان ونبذة البعاطان

MIR'ÂT AL-JANÂN WA 'IBRA'Î'
AL-YAQZÂN.

A Muslim chronicle, from the first year of the Hijrah down to A H 750=A D 1350

The full title of the work as given in the preface is as follows —

مراء الكمال و عدوة النظار في معرفة حوادث الزمان و تعلل احوال
الانسان و تاريخ موت بعض المشهورين من انسان *

Author Afifaddīn Abdallāh bin As ad bin Alī bin Sulaiman

7 al Yafī ash Shāfi al Bā'iy al Bā'iy al Bā'iy al Bā'iy al Bā'iy
عبد الله بن اسعد بن علي بن سليمان الباعى (d A H 768 = A D 1368 see Lib Cat vol xiii No 908)

Beginning —

فل العبد العبر والكمال الحج
اما بعد حمد الله المولود بالالهه

Regarding the sources and other particulars of the work see
Berlin No 9452 and Br Mus Suppl No 473

For other copies see India Office Nos 706 7 Paris Nos 1589-
92 Br Mus No 932 Kopr No 1144 Wien No 812 Buhar No
196 and Rampur p 646 See also Brock vol ii p 177 and Haf
khal vol v p 481

The present copy is slightly incomplete at the end It breaks
off in the middle of the account of the author's teacher Shāh
Nuraddīn Alī bin Abdallāh at Tawashī (d A H 748 = A D 1348)

Written in fair minute Naskh within gold and coloured ruled
borders, with an illuminated frontispiece The headings are in red

Not dated Probably 16th century

The title page contains three illegible seals

The work has been printed in Haidarabad

No 971

fol 265 lines 20 size $12\frac{1}{2} \times 8\frac{1}{2}$ $9\frac{1}{2} \times 6\frac{1}{2}$

المناه و المهاد

AL-BIDÂYAH WA'N-NIHÂYAH

The third volume of *Al Bidayah Wa n Nihayah* a general
chronicle brought down to A H 767 = A D 1366

Author Imadaddīn Abul Fida Isma'il bin Umar bin Kasir
عبد الله بن اسعد بن علي بن سليمان الباعى (d A H 768 = A D 1368 see Lib Cat vol xiii No 908)
He was born in A H 701 = A D 1301 He was brought
up and educated at Damascus where he attached himself for a

long time to the company of the great traditionist, Al-Mizzî (d A H 742= A D 1341), whose daughter he subsequently married. He also received lessons from Ibn Taimîyah (d A H 728= A D 1328) and Ad-Dāhabî (d A H 748= A D 1348). On the latter's death he succeeded him as the principal of the Madrasah Ummassâlih, and subsequently became the head of the Dâr al-Hadîs al-Shîfîyah. Besides the present work and the well-known commentary on the Qurân, he wrote an abridgment of the *Tahdîb al-Kamâl* of Al-Mizzî and a biographical dictionary of the Shâfi'ite scholars. Ibn Hajar al-'Asqalânî in *Ad-Durar al-Kâminah*, vol. 1, fol. 114^a, describes him, on the authority of Ad-Dāhabî, as a great traditionist, well-skilled in jurisprudence, history and several other branches of Islamic literature, and the author of several valuable works. He died in Egypt, A H 774= A D 1373. See *Tabaqât* by Ibn Qâdî Shuhbah, fol. 152^a, *Ad-Durar al-Kâminah*, vol. 1, fol. 114^a, *Dustûr al-'Ilâm*, fol. 118^b, *Tabaqât al-Mufasssîrîn* by ad-Dâ'ûdî, fol. 22^b, and Brock, vol. II, p. 49.

The MS opens thus

فى ربيع الاول مدينا قال ابن اسحاق لم عرا رسول الله صلى الله عليه وسلم دوماه الكندل الحج *

On the title-page as well as in the colophon, the present MS is designated as the third volume of the work. It is entirely taken up with the history of the Prophet, and extends from the middle of the fifth year of the Hîjah to the earlier months of the eleventh. It begins with the Prophet's expedition to Dûmat al-Jandal, and ends with an account of his death and the election of Abû Bakr as the first Caliph.

We learn from Hâj Khal, vol. II, p. 24, that the present work, which is divided into ten comprehensive volumes, is based on most authentic sources, and especially that that part of the work which treats of the history of the Prophet is a fine compilation of the early authorities textually quoted.

According to the following note on the last folio, the MS dated the 30th Safar, A H 892= A D 1487, was collated, at Jâmî' al-Azhar, in Rabî' I, A H 892= A D 1487, by 'Abdalqâdir bin Ahmad al-'Alawî with the copy belonging to the Shaikhûniyah College (founded by Saifaddîn ash-Shaikhû who died in A H 758= A D 1357, see Husn al-Muhâdarah, fol. 377^b) —

بلغ هذا الجزء من تأليفه ، الحافظ عماد الدين ابن كثير - بلغ مقالته حسنه ، الجهد والطافه على الاصل المفعول منه وهو الجزء من روه ، السجويه لاجل دلائل ، ووجدنا مكتوبة فى المخطوطة المذكورة انجا

مرا على د... فوئب على نسخة المؤلف ووجدنا ذلك في
 منها والمعاني على يد العبد المذنب عبد القادر بن أحمد بن...
 العلوي الأدي السامعي وذلك بأشياء مألها ومي كندبا سندی
 محمد بن السدي الأشرقي بلع العيص المع
 ناسع عشر ربيع الأول سنة ائتمس و تسعين و ثمان مائه ذلك
 بحامع الأهر *

For other copies see Br Mus p 143 Br Mus Suppl No
 4 Landberg No 2 Houtsma Brill No 175 Sprenger Nos 60
 Goth No 1568 Berlin No 9455 Cairo vol v p 19 and
 Aliaddin No 2348 See also Haj Khal vol ii p 24

Written in large Arabian Naskh with the headings in red
 The title page contains several seals and signatures of former
 owners of the MS

No 972

fol 160 lines 21 size $8\frac{1}{2} \times 6\frac{1}{4}$ $5\frac{1}{2} \times 3\frac{1}{2}$

روضة الباطر في علم الاول ر الا و اح

RAWDAT AL-MANÂZIR FÎ 'ILM AL- AWÂ'IL WA'L-AWÂKHIR

A compendium of general history from the earliest times to A H
 6=A D 1403

Author Muhibbaddin Abu l Walid Muhammad bin Muhammad
 Mahmud called Ibn ash Shihnah al Hanafî al Halabî الدبى
 ابو الوليد محمد بن محمد بن محمود الشهير بابن الاشحنفى الحلبى He
 was born at Aleppo in A H 749=A D 1348 He held the post of
 qadi in his native city where he died in A H 815=A D 1412 See
 Qabas al Hawi vol ii fol 117^a Muntakhab as Suluk fol 88^b
 Adab iq al Hanafiyah p 308 Dustur al Ilam fol 75^b Taj at
 Tabaqat vol ix fol 77 and Brock vol ii p 141

Beginning —

وال سندنا شيخ الاسلام... الحمد لله الذي
 احسن كل شىء خلقه و بدا خلق الانسل من طين مبارك الله احسن
 العالين الع *

The work is divided into a *Miftâh*, two *Misrâ'* and a *Khâtimah*. The *Miftâh* deals with the creation of the world, fol 2^a. The first *Misrâ'* contains a brief universal history, from Adam to Muhammad's flight from Mecca to Medina, fol 4^b. The second *Misrâ'* is a short chronicle of Islam, from the beginning of the Hijrah to A H 806=A D 1403, fol 26^a. The *Khâtimah* deals chiefly with the signs of the end of this world as foretold by the Prophet, fol 145^a.

For other copies see Berlin, No 9456, Goth., No 1573, Br Mus Suppl., No 478, Paris, Nos 1537-1541, Leyden, vol II, p 153; Cairo, vol V, p 63, Nûr 'Usmâniyah No 3077, Ayâ Sûfiyah, No 3233, and Walîaddîn, No 2426. See also Hâj Khal, vol III, p 491, and Iktifâ' al-Qunû', p 374.

The work has been printed in Egypt, A H 1290

Written in Naskh, with the headings in red

Dated A H 992=A D 1584

Scribe سليمان بن الكاح سالم

No. 973.

fol 132, lines 23, size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

منتخب ، السلوك ، لمعرفة دول الملوك ،

MUNTAKHAB AS-SULÛK LIMA'RIFA'I' DUWAL AL-MULÛK.

An abridgment of the *Kitâb as-Sulûk Lima'rifat Duwal al-Mulûk* of Taqîaddîn Abu'l-'Abbâs Ahmad bin 'Alî al-Maqrîzî (d A H 845=A D 1442), a chronicle of the period extending from A H 577=A D 1181 to A H 844=A D 1440.

The present abridgment omits the historical events, and consists of obituary notices of eminent and learned men, arranged chronologically.

The MS is imperfect at the beginning, so the name of the author of the abridgment could not at first be traced. In the following note on fol 1^a, however, he reveals his name as Muhammad al-Jamandâ (?) bin 'Îsâ bin Dâ'ûd al-Afgân al-Hindî, a native of Bajwârah in the Punjab.

منتخب ، الكتاب المسمى بالسلوك ، لدول الملوك ، تأليفه ، الامام العلامة الحافظ المتفنن شيخ الاسلام شهاب الدين احمد بن علي بن عبد القادر بن محمد المقرئ المصري العاهري الشافعي اتخذته العدد المتعبر

ألى حوٲه ٲه المعدود المٲان النارى محمد الكمندا (sic) بن عسى بن
دارد الافعى الهندى النكوارى عفى الله تعالى عٲه اسم بلدة مسهورة فى
دوآنه العنكاف كنه مٲنكه *

The notices extend from the beginning of A H 704=A D 1304 to
A H 844=A D 1440 the last year recorded in the original text

The colophon runs thus —

بم هدا الكٲاب نواف مؤلعه العفر الى رحمه ٲه اءمء بن على المفرى
السافعى و دى ناله نراء نٲاب المصر على [عءء sic] والدة السنج
علاء الدس المفرى بوم الكمعه سابع عسرمصال *

Written in cursive Nashh with numerous short lacunae Fol
82^b contains a large gap marked with the words صٲح النامى Foll 83-132
are supplied in a later hand Not dated Probably 18th century

Fol 1^a and the last folio contain seals of Sulaimanjah (A.H
1243-1253=A D 1827-1837) and Amjad Ali Shah (A H 1258-1263=
A D 1842-1847) the rulers of Oudh

A seal and signature of a certain Muzaffar Husain bin
Masihaddawlah is found on fol 1^b A seal bearing the name of
Zamaddin Ahmad Khan Bahadur dated A H 1229=A D 1814 is
found on fol 1^a

No 974

fol 360 lines 24 size 8½ × 6½ 6 × 4

عءء الكماٲ فى قارىء اهل الزماٲ

‘IQD AL-JUMÂN FÎ TA’RÎKH AHL AZ-ZAMÂN

The second volume of the *Iqd al Jumân* a universal history
from the earliest times down to A H 850=A D 1446

Author Badraddin Abu Muhammad Mahmud bin Ahmad al
Aimى العننى (d A H 855=A D 1451) see Lab Cat vol v part 1 No 166)

The present volume begins with the account of the Prophet
Abraham —

فصل فى قصه اءءلل عله السلام *

The following are the principal subjects contained in this volume
 Legends of the early Prophets, from Abraham to Christ, foll 1^b-231^a,
 the ancient Persian dynasties, foll 231^a-257^a, Pharaohs of Egypt,
 foll 257^a-281^a, the ancient Greek kings, foll 281^b-283^a, Byzantines
 or the Eastern Roman Empire, foll 283^a-288^a, the ancient Greek
 and Roman philosophers, foll 288^b-291^a, a brief account of the
 European nations, foll 291^a-293^b, a few ancient kings or Rājās of
 India, foll 294^a-296^b, a few ancient Chinese kings, foll 296^b-297^a,
 Himyarite kings or Tubbas of Yemen, foll 297^a-305^a, Abyssinians,
 foll 305^a-307^a, kings of Hīrah, foll 307^b-313^a, Gassānids, foll 313^a-
 318^a, some kings who ruled in different parts of Arabia, foll 318^a-
 319^b, genealogical account of eminent Arab tribes, foll 319^b-360^b

The entire work is divided into nineteen volumes. The present
 volume, which is designated in the colophon as the second *Juz*, was
 completed on Friday, the 10th of Rabī' II, A H 825 = A D 1422

The colophon runs thus

تم الجزء الثاني من عدد الجمان للإمام الدر محمود العدني ر.ه
 الله المؤرخ دخله يوم الجمعة آخر الدار العاشر من ربيع الآخر سنة ٨٢٥
 وعشرين وثمان مائة *

For other copies see Paris, Nos 1842 1, Waliaddīn, No. 2376,
 and Cairo, vol v, p 88. See also Hāj Khal, vol iv, p 229,
 Brock, vol ii, p 53, and Iktifā'al-Qunū', p 376

Written in cursive Naskh

Dated A H 1143 = A D 1730

Scribe محمد بن محمد السروى

No. 975.

foll 183, lines 21 size 8 × 6, 6 $\frac{1}{4}$ × 3 $\frac{3}{4}$

سمت المجموع العوالى في انباء الاولل والتوالى

SIMT AN-NUJŪM AL-'AWĀLĪ FĪ
 ANBĀ' AL-AWĀ'IL WA'Ī'-
 'I AWĀLĪ.

The second volume of the *Ta'rikh al-'Isāmī*, a general Muslim
 history, from the earliest times to A H 1103 = A D 1692

Author 'Abdalmalik bin al-Husain bin 'Abdal-Malik ash-Shāfi'i

al Isamī عبد الملك بن أبي نبي عبد الملك السامعي العاصمي He was born in A H 1049=A D 1639 at Mecca where he served as a professor in the Madrasah attached to the holy mosque He made himself known as an elegant writer in prose and verse and died in his native city on Friday the 13th Sha ban A H 1111=A D 1699 See Silk ad Durar vol iii p 139 Taj at Tabaqat vol xii part 1 fol 63^b and Brock vol ii p 384

The MS opens with the following rubric —

ذكر حروب سلاطين اس مردي في النواص *

The entire work is divided into four *Maqsad* and a *Khatimah* each being subdivided into several *Bab* The present volume designated on the title page as the second *Juz* contains only a portion of the fourth *Maqsad* and the *Khatimah* It begins with an account of the rebellion of Sulaiman bin Surad at Tawwab in A H 60=A D 685 against Abdalmalik (A H 65-86=A D 680-700)

Contents —

Maqsad IV

- Bab III* Fatimids fol 43
- Bab IV* Ayyubids of Egypt and Syria fol 63^b
- Bab V* Turcomans or Bahri Mamluks fol 69^b
- Bab VI* Circassians or Burji Mamluks fol 75^b
- Bab VII* Ottoman Sultans of Turkey fol 91^a

The *Khatimah* which deals chiefly with the descendants of Abū Talib is subdivided into three *Bab* the first containing their genealogical tree fol 125^b the second dealing with those who claimed sovereignty fol 139^a and the third treating of those who ruled as Sharifs of Mecca fol 161^a

For other copies see Br Mus p 573 Br Mus Suppl Nos 492-3 Berlin No 9478 Paris No 1563 and Cairo vol v p 69

Written in cursive Naskh with the headings in red Foll 90^b and 125^a are blank

Dated A H 1223=A D 1808

Scribe اسمعيل بن عيسى بن ا ل النصري

HISTORY OF CREEDS AND SECTS

No. 976.

foll 177, lines 23, size $9\frac{1}{4} \times 6\frac{1}{4}$, $7\frac{1}{4} \times 3\frac{1}{2}$

کتاب الملل والنحل

KITÂB AL-MILAL WA'N-NIHAL.

The well-known history of creeds and sects, complete in two parts

Author Abu'l-Fath Muhammad bin 'Abdalkarîm bin Ahmad ash-Shahrastânî أبو الفتح محمد بن عبد الكريم بن أحمد الشهرستاني He was born at Shahrastân (a town in Khurâsân) in A H 479=A D 1086 The author of the Mir'ât al-Janân, fol 317^a, describes him as a distinguished Imâm, a doctor of the Muhammadan law, a well-versed traditionist, and a great theologian of the Ash'arite sect In A H 510=A D 1116 he visited Bagdâd, where he resided three years, and where a high degree of favour was manifested towards him by the public He knew by heart a great quantity of traditions, his conversation was most agreeable, and he used to address pious exhortations to his auditors He wrote several works, and died at his native town towards the end of Sha'bân, A H 548=A D 1153 For further particulars of his life see Ibn Khallikân (De Slane's translation), vol II, p 675, Mir'ât al-Janân, fol 317^a, Tabaqât by Al-Isnawî, fol 137^a, Tabaqât by Ibn al-Mullaqqin, fol 105^b, Tabaqât by Ibn Qâdî Shuhbah, fol 53^b, Tabaqât al-Kubrâ by As-Subkî, vol. V, fol 63^a, Tâj at-Tabaqât, vol VI, part I, fol 251^b, Dustûr al-I'lâm, fol 74^a, and Brock, vol I, p 428

Beginning

الحمد لله حمد الشاكرين بجمع مكامدة كلها على جمع نعمائه كلها

حمدا كثيرا طيبا مباركا كما هو اهله الحج *

For the contents of the work see Berlin, No 2802 For other copies see India Office, Nos 382, 383, Ayâ Sûfiyah, Nos 2369, 2370, Nûr 'Uṣmâniyah, No 2216, Köpr, No 322, Walîaddîn, No 2151, and Râmpûr, p 322 For Turkish and Persian translations see Brock, vol I, p 428 See also Hâj Khal vol VI, p 116, and Iktifâ' al-Qunû', p 174

The Arabic text was edited and published by W Cureton in two vols London 1846 It was also printed in Bulaq A H 1261

Written in fair minute Naskh within gold and coloured ruled borders The headings are in red

Slightly worm eaten Foll 64^b and 65^a are blank

Not dated Probably 17th century

A seal bearing the inscription الله امري الى dated A H 1252=A D 1837 is found on the title page

No 977

fol 289 lines 19 size 9¹ × 5 6¹ × 2³/₄

The Same

Another copy of the same work

Beginning —

قال الشيخ العلامة محمد بن عبد الكريم السهرستاني لما وقعني
الله تعالى لمطالعة معالي اهل العالم من ارباب الدباب والملك واهل
الاهواء والنحل اردت ان اجمع ذلك في مختصر يحتوي
جميع ما يدنس به المحدثون و اسجله المبتطلون الحج *

Written in fair Naskh with the headings in red

Foll 256-289 are supplied by a later hand Several folios are badly worm eaten

Foll 20^a 33 89 144^a 160 192^a and 200 contain seals of a certain Muhammad A zam

Not dated Probably 17th century

• HISTORY OF THE PROPHETS.

No. 978.

fol 12, lines 12, size $8 \times 5\frac{1}{2}$, $5\frac{1}{2} \times 4\frac{1}{2}$

[رساله في تاريخ الانبياء]

RISÂLAH FÎ 'I'A'RÎKH AL-ANBIYÂ'.

A short tract containing a chronology of the Prophets, from Adam to Muhammad, and their ages

Author Qâdî Zaimaddîn 'Abdalbâsit bin Khalîl bin Shâhîn al-Malatî al-Hanafî فاضل الدين عبد الباقى بن خليل بن شاهين المالطى الحنفى

On the title-page, the author is described as the most eminent scholar of his age. He lived under the Burjî Mamlûk kings of Egypt, and held the post of Qâdî Ibn Iyâs, in his *Badâ'i'az-Zuhûr* (No 1072 below), refers to him frequently as his *Shâikh* and teacher. Besides the present work, our author wrote a continuation of the *Ta'rîkh al-Islâm* of Ad-Dahabî, A H 744-896 = A D 1343-1491, entitled *Nar al-Amal* (a copy is described in Bodl, vol 1, No 803), and a short chronological account of the Sultâns of Egypt (No 1073 below). The fact that the latter work of the author concludes with the conquest of Egypt by Sultân Salîm I (A H 918-926 = A D 1512-1520), in A H 923 = A D 1517 shows that he was still alive then. Hence the date of his death, A H 920 = A D 1514, as given by Brock, vol II, p 54, is evidently incorrect.

Beginning —

قال الساج الامام العلامة زين الدين عبد الباقى الحنفى - اما بعد حمد الله على جبريل نواله و الصلاة والسلام على سيدنا محمد وصحبه و آله وهدى رساله لطيفة مختصرة طريقة مباركة شريفة تستمل على تاريخ ما بين الانبياء الاكابر من الممدد والسعدى و الاعوام و دنان اولى العزم منهم على سيدنا و عليهم افضل الصلاة والسلام جمعتهما من كلام العلماء الاعلام و الائمة في هذا الشأن من آدم الى نبينا محمد عليهما الصلاة والسلام و بالله المستعان الحق *

The tract concludes thus —

هذا آخر ما وضع الله به من الكلام في هذا المعام والحمد لله أولا
واخرا طاهرا وناظرا *

Written in fair Naskh Not dated Probably 17th century

A fly leaf at the beginning contains a short notice of the present work in English with the initials G C R

No 979

fol 324 lines 13 size 11×7 8×5

بدء الحلق وسر الاسماء

BAD'AL-KHALQ WA SIYAR AL- ANBIYĀ'

A rare and exhaustive work on the biographies and legends of the prophets who preceded Muhammad from the creation of the world to the expedition of Abrahah (the Christian King of Abyssinia and Yemen) against Mecca to destroy the holy temple *Kabah* in the year of Muhammad's birth chiefly based on the Quran its commentaries and the Hadis

The author's name and the time in which he flourished cannot be traced The following authorities are frequently quoted —

- 1 Hisham bin Muhammad al Kalbi (d A H 204=A D 819)
- 2 Ibn Qutaibah ad Dinawari (d A H 276=A D 889)
- 3 Sulaiman bin Ahmad at Tabarani (d A H 360=A D 971)
- 4 Ali bin Muhammad al Mawardi (d A H 450=A D 1058)
- 5 Imam al Gazali (d A H 505=A D 1111)
- 6 Mahmud bin Umar az Zamakhshari (d A H 538=A D 1143)
- 7 Abu l Taraj Ibn al Jawzi (d A H 597=A D 1200)
- 8 Muhammad bin Ishaq al Qunawi (d A H 672=A D 1273)

Beginning —

الحمد لله الذي خلق العرس و السماء و اخترع العلك الدوار
و ابداع الاسماء و فطر الارض السبع و وضعها على الماء
اما بعد فهذا كتاب اذكر فيه بعون الله تعالى ذكر مبدأ السموات و خلق
العرش و الكرسي و السموات و الارض و ما فيها و قصص النبيين من خلق
ادم الى انام بنى اسماعيل و ما جرى معجزي ذلك الخ *

The work is divided into forty *Maḡālis* (sittings), some of which are subdivided into several *Bâb*, as follows

Maḡlis I On the creation of the earth, in the following seven *Bâb*.

- | | | |
|-----|---------------------|---|
| I | Fol 3 ^a | الباب الاول في بدء خلق الارض و كيفيةها |
| II | Fol 7 ^b | الباب الثاني في حدود الارض و مسافتها و انما فيها
وسكانها * |
| III | Fol 10 ^a | الباب الثالث في ذكر الايام التي خلقها الله فيها |
| IV | Fol 10 ^a | الباب الرابع في ذكر اسمائها و القاصا |
| V | Fol 11 ^a | الباب الخامس في ذكر ما رى الله الارض بها |
| VI | Fol 11 ^b | الباب السادس في مالها |
| VII | Fol 12 ^a | الباب السابع في واحة الارض المذكورة في القرآن |

Maḡlis II On the creation of the seven heavens, in the following seven *Bâb*

- | | | |
|-----|----------------------|--|
| I | Fol 13 ^b | الباب الاول في بدء خلق السموات |
| II | Fol. 14 ^a | الباب الثاني في حوزها و انما فيها |
| III | Fol 14 ^a | الباب الثالث في ذكر هيأتها و مسافتها |
| IV | Fol 14 ^b | الباب الرابع في ذكر اسمائها و القاصا |
| V | Fol 16 ^b | الباب الخامس في ذكر الايام التي خلق الله السموات
فيها * |
| VI | Fol 17 ^a | الباب السادس في ذكر ما رى الله السموات |
| VII | Fol 24 ^b | الباب السابع في ذكر مآلها |

Maḡlis III On the creation of the sun and the moon, fol 25^a

Maḡlis IV. On the creation of Adam, in eleven *Bâb*, as follows —

- | | | |
|-----|---------------------|---|
| I | Fol 32 ^b | الباب الاول في ذكر واحة من الحكم في خلق آدم |
| II | Fol 33 ^b | الباب الثاني في بدء خلق آدم |
| III | Fol 36 ^b | الباب الثالث في صفة نعم الروح فيه |
| IV | Fol 40 ^b | الباب الرابع في ذكر خلقه و اولادها السلام |
| V | Fol 41 ^b | الباب الخامس في ذكر امتحان الله تعالى آدم |
| VI | Fol 47 ^a | الباب السادس في حال آدم بعد هبوطه الى الارض
و ماكل منه * |

- VII Fol 54^b الباب السابع في حال ابلنس بعد هبوطه الى الارض
- VIII Fol 55^b الباب الثامن في ما رأى ابلنس آدم
- IX Fol 57^a الباب التاسع في ذكر قابيل و هابيل
- X Fol 60^b الباب العاشر في ذكر وفاة آدم
- XI Fol 61^b الباب الحادي عشر في الخصائص التي حص بها آدم
- Majlis V* Enoch fol 62^a
- Majlis VI* Harut and Marut fol 64^a
- Majlis VII* Noah fol 67^a
- Majlis VIII* Hud (probably Heber of the Bible) fol 74^b
- Majlis IX* Ad and his son Shaddad with a description of the latter's terrestrial paradise called *Iram* fol 80^a
- Majlis X* Salih fol 86^a
- Majlis XI* The people of Ar Rass (اصحاب الرس) fol 91^b
- Majlis XII* Abraham in the following eight *Bab* —
- I Fol 96^b الباب الاول في مولود ابراهيم
- II Fol 98^b الباب الثاني في ذكر حروجه من السرب و رجوعه الى قومه *
- III Fol 104^b الباب الثالث في ذكر مولد ا ل و اسحق و برول ا ل و امة الحرم وقصة زمرم *
- IV Fol 111^b الباب الرابع في قصة بناء الكعبة من اول امرها الى آخرها *
- V Fol 116 الباب الخامس في ذكر امر الله جليلة بدين الولد
- VI Fol 121^a الباب السادس في ذكر هلاك نمرود
- VII Fol 123^b الباب السابع في وفاة سارة و ما حرو و ذكر ارواح ابراهيم و وفاته *
- VIII Fol 124^b الباب الثامن في خصائص ابراهيم
- Majlis XIII* Ishmael and Isaac fol 125^b
- Majlis XIV* Lot fol 127^b
- Majlis XV* Joseph fol 132^b
- Majlis XVI* Musa bin Mish'a the grandson of Joseph fol 174^b
- Majlis XVII* Job fol 175^a
- Majlis XVIII* Du l Kifi (دوال كفل) fol 186^a
- Majlis XIX* Jethro the father in law of Moses fol 189^a
- Majlis XX* Moses in twenty seven *Bab* as follows —
- I Fol 191^b الباب الاول في ذكر سنده
- II Fol 191^b الباب الثاني في ذكر مولده

III	Fol 201 ^a	الباب الثالث في ذكر حلية هارون و موسى
IV	Fol 201 ^b	الباب الرابع في قتله القبطي و حروجه من مصر و وزوده مدين
V	Fol 203 ^b	الباب الخامس في دخول موسى ارض مدين و ترويح سعيه الله اياه *
VI	Fol 205 ^a	الباب السادس في ذكر عصا موسى
VII	Fol 208 ^a	الباب السابع في خروج موسى بانه من مدين و تكليم الله اياه في الطريق و ارساله الى فرعون و احاله هارون معه *
VIII	Fol 215 ^b	الباب الثامن في دخول موسى و هارون على فرعون *
IX	Fol 218 ^a	الباب التاسع في ذكر خروج موسى و هارون مع السحرة يوم الريد *
X	Fol 221 ^a	الباب العاشر في قصة حريل مؤمن آل فرعون و امراته و اولاده و مقتاهم *
XI	Fol 222 ^a	الباب الحادي عشر في قصة آسية امرأة فرعون
XII	Fol 223 ^b	الباب الثاني عشر في قصة بناء الصرح
XIII	Fol 225 ^a	الباب الثالث عشر في ذكر الآيات
XIV	Fol 226 ^a	الباب الرابع عشر في ذكر صفة الآيات و بعضاها
XV	Fol 232 ^b	الباب الخامس عشر في قصة اسراء موسى بندي اسرائيل الى البحر و كيفه بحاله موسى و قومه و هلاك فرعون و قومه *
XVI	Fol 238 ^b	الباب السادس عشر في ذكر دهاب موسى الى الجبل لميقاب ربه و ما يتعلق بذلك *
XVII	Fol 247 ^b	الباب السابع عشر في قصة هارون و بني اسرائيل مع السامري *
XVIII	Fol 255 ^a	الباب الثامن عشر في قصة فارون
XIX	Fol 260 ^b	الباب التاسع عشر في قصة موسى و هارون
XX	Fol 274 ^b	الباب العشرون في ذكر عامل قتل بني اسرائيل و قصة البقرة *
XXI	Fol 280 ^a	الباب الحادي و العشرون في ذكر بناء بيت المقدس و نبوت السكينة *

XXII Fol 283 الباب الثاني والعشرون في ذكر مصر بنى
اسرائيل الى السام حب حاروا البحر
وصنع حرب حناني ووصف الله وما
معلق بذلك *

XXIII Fol 287^a الباب الثالث والعشرون في ذكر النصارى الذين
احذاهم موسى ليعرفوا كغلاء له على قومه

XXIV Fol 291^b الباب الرابع والعشرون في ذكر النعم التي
انعم الله على بنى اسرائيل في الله *

XXV Fol 295^a الباب الخامس والعشرون في فتح اربعاء ونبول
بنى اسرائيل السام *

XXVI Fol 295^b الباب السادس والعشرون في ذكر وفاة حارون

XXVII Fol 296^b الباب السابع والعشرون في ذكر وفاة موسى

Maylis XXI Joshua fol 299^b

Maylis XXII On the prophets and kings who ruled over the
Israelites after the death of Joshua fol 302

Maylis XXIII Ezekiel fol 302^b

Maylis XXIV Elias fol 304^b

Maylis XXV Samuel in the following five *Bab* —

I Fol 314^b الباب الاول في بدو امر اسحق وصنع بنيته

II Fol 317^a الباب الثاني في قصة ملك طالوت واسل العالوت
وحرب حاروت *

III Fol 323^b الباب الثالث في قصة اسحق حين اراد الله ان
يامر طالوت بالسفر الى قنال حاروت مع
بنى اسرائيل *

IV Fol 324^b الباب الرابع في ذكر بدو امر داود عليه السلام وحرب
حاروت وصنع قنله *

V Fol 328 الباب الخامس في ما حرق بن طالوت وداود
عليه السلام بعد قنال حاروت *

Maylis XXVI David in the following seven *Bab* —

I Fol 332^a الباب الاول في ذكر ما حصل الله تعالى به داود من
العصائل *

II Fol 336^b الباب الثاني في قصة داود حين اسلم بالهبة و
ما تبصل بها *

III Fol 343^a الباب الثالث في قصة خروج اس داود و ما كان
من امرهما *

IV Fol 344^a الباب الرابع في قصة اصحاب السبت

V Fol 346^a الباب الخامس في قصة حكم داود و سليمان عليه
السلام في الحرب *

VI Fol 347^a الباب السادس في قصة استخلاف داود ابنه سليمان
و ذكر بدو الحاتم *

VII Fol 349^b الباب السابع في ذكر وفاة داود عليه السلام

Maḥls XXVII Solomon, in the following four *Bāb*

I Fol 350^b الباب الاول في ذكر صاحب الله نبيه سليمان عليه
السلام *

II Fol 375^b الباب الثاني في قصة بلقيس ملكة سبا و الهدهد وما
يتصل بها *

III Fol 389^b الباب الثالث في عروسة سليمان انا روجه حرادة و
شياطين احد حاتم و سب روال ملكه *

IV Fol 391^b الباب الرابع في ذكر وفاة سليمان عليه السلام

Maḥls XXVIII On the prophets Isayah, Jeremiah, Daniel and
Ezra, with an account of Nebuchadnezzar (نحنت نصر), in the follow-
ing five *Bāb* —

I Fol 394^b الباب الاول في قصة سعياء عليه السلام

II Fol 398^b الباب الثاني في قصة ارميا

III Fol 400^b الباب الثالث في قصة دايايل عليه السلام

IV Fol 405^a الباب الرابع في قصة عزير بن شرحيا

V Fol 408^b الباب الخامس في ذكر عروسة دخت مصر العرب و قصة
برخيا اب ركوبا *

Maḥls XXIX Luqmân, fol 410^a

Maḥls XXX Balûqîyâ, fol 413^b

Maḥls XXXI Du'l-Qarnam, in the following five *Bāb*

I Fol 420^a الباب الاول في ذكر اسحق و لقنه

II Fol 421^a الباب الثاني في ذكر بدء امرة

III Fol 422^b الباب الثالث في ذكر بعض الحوادث التي كاد في
ايام ذي القربى *

- IV Fol 427^a الباب الرابع في صفة سد دي العريس وما يتعلق به
- V Fol 429 الباب الخامس في دخول دي العريس الظلمات
- Majlis XXXII* On the prophets Zacharias John the Baptist
Jesus and his mother Mary in thirteen *Bab* as follows —
- I Fol 433^b الباب الاول في ذكر مولد مريم
- II Fol 437 الباب الثاني وال الله تعالى هنالك دعا ركونا ربه
- III Fol 440^a الباب الثالث في ذكر نبوته وسيرته
- IV Fol 443^a الباب الرابع في ذكر معقل يحيى عليه السلام
- V Fol 444^b الباب الخامس في معقل ركونا عليه السلام
- VI Fol 445^a الباب السادس في مولد عيسى عليه السلام
- VII Fol 449^a الباب السابع في ذكر رجوع مريم بانجاء بعد الولادة
من بيت لحم الى مومنا *
- VIII Fol 450^b الباب الثامن في ذكر خروج مريم وعيسى الى مصر
- IX Fol 452^a الباب التاسع في صفة عيسى و ابيه *
- X Fol 452^a الباب العاشر في ذكر الآيات والمعجزات التي ظهرت
على عيسى في صباه *
- XI Fol 455 الباب الحادي عشر في ذكر رجوع مريم وعيسى
عليهما السلام الى بلادهما بعد موت هترو ودوس *
- XII Fol 456^a الباب الثاني عشر في قصة الحواريس
- XIII Fol 457^a الباب الثالث عشر في ذكر حصان عيسى
والله عز وجل التي ظهرت على دابة بعد ابيه *
- الى ان رفته الله الى السماء *
- Majlis XXXIII* The three Apostles who were sent by Jesus
to Antioch fol 476^a
- Majlis XXXIV* Jonah fol 479^b
- Majlis XXXV* The Ashab al Kahf or the Companions of
the Cave fol 486
- Majlis XXXVI* Saint George fol 497^b
- Majlis XXXVII* Shamsun (a saint) fol 505^a
- Majlis XXXVIII* The Ashab al Ukhhdud or the Companions of
the Trench fol 506^b
- Majlis XXXIX* Barsisa (a saint) fol 512^b
- Majlis XL* Abrahah's expedition against Mecca fol
517^b

Written in fair bold Naskh with the headings in red Dated
A H 1278=A D 1861

Scribe الشيخ محمد جمال بن احمد بن مال بن عيسى

According to a note on the title-page, the MS was obtained from the Âṣafīyah Library of Haidarâbâd (Deccan) in exchange for some books

HISTORY OF MUHAMMAD.

No 980.

fol 107, lines 11, size $8 \times 5\frac{1}{2}$, 5×3

شمائل النبي

SHAMÂ'IL AN-NABÎ.

An account of the features, manners and character of the Prophet by Abû 'Îsâ Muhammad bin 'Îsâ at-Tirmidî ابو عيسى محمد بن عيسى الترمذى (d. A. H. 279 = A. D. 892, see Lib Cat, vol v, part 1, No 210)

Beginning —

الحمد لله و سلام على عبادة الدين اصطفي قال السمع العاقل

ادو عيسى محمد بن عيسى بن سورة الترمذى رحمه الله الخ *

The work, which consists entirely of traditions, is held to be the most reliable and authentic composition of its kind. It is divided into fifty-six chapters, a table of which is given in India Office, No 133

For other copies see Berlin, No 9634, Paris, No 712, Bashîr Âgâ, No 159, Waliâddîn, No 772, Hamîdiyyah, No 341, Nûr 'Usmâniyah, Nos 1168-75, Ayâ Sûfiyah, No 764, Kopr, No 354; Bûhâr, No 21, and Râmpûr, p 94. See also Brock, vol 1, p 162, and Hâj Khal, vol iv, p 70

The work has been repeatedly printed in India, Egypt, and several other countries. For printed editions, see Iktifâ'al-Qunû', p 133

Written in fair Naskh, with some marginal and interlinear notes. Slightly worm-eaten

Not dated Probably 16th century

Three fly leaves at the beginning and one at the end contain miscellaneous notes and extracts from various books of Hadith

No 981

foli 60 lines 21 size $8\frac{1}{2} \times 6\frac{1}{4}$ $5\frac{3}{4} \times 2$

The Same

Another copy of the same work beginning as the above

According to the following colophon the present copy dated A H 1173 = A D 1759 was transcribed by Ali ash Sharshabi a disciple of Shaikh Ali bin Ahmad as-Sa'idi al Adawi (d A H 1189 = A D 1775 see Silk and Durar vol iii p 206) —

كتبه الشيخ علي الشرشابي لعنه عر الله له ولوالده و آله
واله من واحداه عن العلامة الشيخ علي بن أبي العدي دعه الله
به امن وكل القراع منه يوم الجمعة ثاني عشر من شهر شوال سنة ١١٧٣ *

Written in fair Naskh with marginal notes The headings are in red

No 982

foli 175 lines 25 size $10 \times 5\frac{3}{4}$ $7\frac{1}{2} \times 3\frac{1}{4}$

شرح سمائل النبي

SHARH SHAMÂ' IL AN-NABÎ

A commentary on the *Shama'il an Nabî* of At Tirmidî by Isamaddin Ibrahim bin Muhammad bin Arabshah al Isfara'ini
عصام الدين ابراهيم بن محمد بن عرساه الاسفرائيني

Beginning —

الحمد لله الذي جعل الانسان مصطفى ناكم السماعيل وصلة احمد
التعالى محمود الحصائل الخ *

The author a most diligent scholar of Transoxiana who wrote several useful works was born at Isfara in a town in the neighbourhood of Naisapur He was appointed professor in the Madrasah founded by Shahrukh Mi'za (A H 807-850 = A D 1404-1447) but

subsequently he resigned this post, and went to Bukhârâ, in A H 926=A D 1520, where he enjoyed the favour of its ruler, 'Ubaydallâh Khân (A H 940-946=A D 1533-1539). He died in A H 944=A D 1537. See Habîb as-Siyar, vol III, Juz III, p 348, Hadâ'iq al-Hanafîyah, p 373, and Brock, vol II p 410.

For other copies of the work see Escur, No 1733, Kopr, No 315, and Râgîb Pâshâ, No 280. See also Hâj Khal, vol IV p 71.

Written in elegant Naskh, with an illuminated frontispiece, within double red and blue ruled borders.

Dated the 19th Rabî' II, A H 1030=A D 1621.

No 983.

fol 23, lines 25-35, size 11 x 6½, 8 x 4

شرح شمائل النبي

SHARḤ SHAMÂ'IL AN-NABÎ.

An incomplete and imperfect copy of a rare commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî, by Amîr Nasimaddîn Muhammad, commonly called Mîrak Shâh امير محمد المستمر بميرك شاه.

Beginning —

الحمد لله و سلام على عباده الذين اصطفى افتتح هذا الكتاب السريه
الاعظم المعدار بحمد الله الكريم العثار الح *

The author, Mîrak Shâh, who flourished in the middle of the 10th century of the Hîjrah, was the son of Amîr Jamâladdîn 'Atâ'allâh al-Husainî (d A H 930=A D 1524), the author of a Persian work, entitled *Rawdat al-Ahbâb* (see Lib Cat, vol VI, No 496). Khwând Amîr, in the Habîb as-Siyar, vol III, Juz III, p 349, while speaking of Mîrak Shâh in the present tense, describes him as a well-versed traditionist and a man of great eminence and piety, adding that, like his father, he used to deliver lectures in the Sultânîyah Madrasah of Harât.

Numerous folios seem to be wanting after fol 20. The present copy breaks off abruptly in the middle of the chapter باب صلوة الصبحى.

The first twenty folios are written in ordinary Nasta'liq, and the rest in Nîm-Shikastah, apparently by different scribes.

Not dated. Probably 18th century.

No 984

foll 120 lines 21 size $7\frac{1}{4} \times 4\frac{1}{2}$ 5×3

شرح شمائل النبي

SHARH SHAMA'IL AN-NABI

A rare copy of a commentary on the same *Shama'il an Nabi* of At Tirmidī by Shamsaddīn Mawla Muḥammad al Hanafī شمس الدین مولی محمد الحنفی

Beginning —

قال سكر الله سبحانه الحمد لله الحمد هو النداء الكامل الاحاديث
من نعمه او عدها الخ *

The author Mawla Muḥammad al Hanafī who flourished in the middle of the 10th century of the Hijrah was a disciple of Amīr Jamāladdīn Aṭṭallah al Husayn (d. A. H. 930 = A. D. 1524) as appears from the following note on the title page a note said to be a copy of one written by the author himself —

برمندی عذر از سنی جامع ~ باب دارد از انکمله نکی شمائل
الدینی اسب علیه الصلوة والسلام و ان از احسن شمائل و کنی اسب
که درس باب ~ کرده اند و مباحث و بركات بسا دارد و برای هر مهم
که بخواهند مقصود حاصل شود و ان معنی محبوت گشته کذا افاد سندها
و اسدنا الامر جمال الدین عطاء الله مدظله العالی فی شرح المسکوة
و بعد ان سخن را از انسان ستوده ام بعلب هذه العائده من خط اسات
المحققین سند المدققین مولی التحقی المله والدین *

Khwand Amīr in the *Ḥabīb as Siyar* vol III *Juz III* p 349 while speaking of Mawla Muḥammad al Hanafī in the present tense describes him as a man of vast learning and some piety adding that he held the post of professor in the Sultanīyah Madrasah of Harat

The work was completed as stated by the author at the end on Tuesday the 6th Jumada I A. H. 926 = A. D. 1520

Written in small and close Nasta'liq with some marginal notes marked with the words منه مدظله The headings are in red Slightly water stained

Dated A. H. 935 = A. D. 1529

Two seals bearing the inscription **محب احباب عبد الوهاب** are found at the end. The title-page also contains three seals, but illegible.

No. 985.

fol. 136, lines 19, size 10×7 , 7×4

شرح شمائل النبي

SHARḤ SHAMÂ'IL AN-NABÎ.

The unique copy of a commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî.

The author, who does not reveal his name, refers on fol. 86^a to Sayyid Asiladdîn, whom he calls **استاد الاستاد** (the teacher's teacher). This Asiladdîn, whose full name was Amîr Sayyid Asiladdîn 'Abdallâh bin 'Abdarrahmân al-Husamî ash-Shîrâzî wrote a comprehensive history of the Prophet, entitled *Durî ad-Durî* (see Lib. Cat., vol. vi. No. 485), and died in A.H. 883 = A.D. 1478. See Habîb as-Siyar vol. iii, *Juz* iii, p. 335.

Beginning

الحمد لله و سلام على عباده الذين اصطفى قال السمع الحافظ
ابو عيسى محمد بن عيسى بن سورة الترمذي رحمه الله باب
ملاح في خلق رسول الله صلى الله عليه وسلم الى هذا باب في بيان
احاديثه ، وارادة في خلق رسول الله صلى الله عليه وسلم *

Written in fair Naskh, with quotations from the text in red.
Not dated. Probably 18th century.

Two fly-leaves at the beginning contain a prayer to be recited on various occasions. A fly-leaf at the end contains a short extract from the *Shamâ'il* of At-Tirmidî.

No. 986.

fol. 275, lines 25, size $8\frac{1}{2} \times 6$, 6×4

شرح شمائل النبي

SHARḤ SHAMÂ'IL AN-NABÎ.

A copious commentary on the same *Shamâ'il an-Nabî* of At-Tirmidî, by Zanaddîn 'Abdarra'ûf Muhammad bin Tâj al-'Ârifin bin

Abi bin Zain al Abidin al Haddadi al Munawi ريس الدين عند الروف محمد
 (d 11 1031=A D 1622 see Lib Cat vol 1 part II No 420)

Beginning —

شُمائل اسل الفضائل في الحديث و القدم عوائد ارباب العوائد
 في كل مطلع يوم حمد الداء المتعاليه المسودحه لكل كمال و حلال
 حمل و يعظم الم *

In the preface the author mentions two commentaries on the *Shama'il* of At Tirmidī one by Isamaddīn al Isfarā'ī (No 982 above) and the other by Ibn Hajar al Hai'īmī (d 11 973=A D 1565). The former says our author although a good production contains some merely conjectural and hypothetical explanations while the latter based on the former curtails important matter and he zealously reprimands the author for spending time over unnecessary points. Our author being requested by some of his learned friends wrote the present work electing materials from both the commentaries with handsome additions of his own. The former is referred to with the initial of its author's name viz العظام and the latter with the word الساج. The work was completed as stated by the author at the end in 11 999=A D 1591.

For other copies see Alger No 1666 Yeni No 241 Rūḡib Pasha No 281 Nui Usmaniyah No 1034 Aḡa Sufiyah No 601 and Asafiyah p 870. See also Haj Khlīl vol IV p 71 and Brocl vol 1 p 162.

The present copy was transcribed as stated in the following colophon from the author's original draft —

قال المؤلف رحمه الله تعالى قد افق الفراغ من هذا التعليق
 المنصور سنة 999 من هجرة المنعوت لكاه الانام عليه افضل
 الصلوة اسرف السلام ركتب هذه النسخة المعاكه من نسخة اصل
 المؤلف على حسب الطامه *

Written in Naskh with occasional rubrics. Foll 106^b and 107 contain short lacunae.

Dated the 16th Safar 11 1006=A D 1646.

A table of contents is prefixed to the work.

The title page contains a short biographical notice of Nadr bin Shumail the well known grammarian of Basrah who died in 11 203=A D 818.

No. 987

، ، foll 334 lines 17, size $8\frac{1}{2} \times 6$, $5\frac{1}{2} \times 3\frac{1}{2}$

The Same

Another incomplete copy of the same work. It corresponds with foll 147^b-285^a of the preceding copy, and begins with the following chapter —

باب ما جاء في صفة وصو رسول الله صلى الله عليه وسلم *

Written in fair Naskh, within double red-ruled borders. Not dated. Probably 18th century.

No. 988.

foll 277, lines 27, size 9×6 7×4

المواهب ، المحمودية

AL-MAWÂHIB AL-MUḤAMMADIYAH.

An autograph copy of the author's copious commentary on the same *Shamâ'ul an-Nabî* of At-Tirmidî composed in A H 1196=A D 1782.

Author Sulaimân bin 'Umar bin Mansûr al-'Ujailî ash-Shâfi'î al-Azhari, called Al-Jamal السامع ، مرس منصور العجيلي السامعي الأزهري. He was born at Minyat al-'Ujail (a village in Egypt). He studied in Cairo, served there as professor in the Madrasah Al-Ashrafiyah, and wrote, besides the present work, a glossary on the *Tafsîr al-Jalâlain* of As-Suvûlî, entitled الفتوحات الإلهية, a commentary on *Al Hizb al-Kabîr* of Ash-Shâdîlî (d A H 656=A D 1258), entitled القول الميرمي شرح الحرب الكبير, and a glossary on the *Fath al-Wahhâb* of Abû Yahyâ Zakariyâ al-Ansârî (d A H 926=A D 1520). He died in A H 1204=A D 1790. See *Iktifâ' al-Qunû'*, p 116, and Brock, vol II, p 354.

Beginning —

الحمد لله رب العالمين و الصلوة والسلام على سيد المرسلين

... اما بعد لما كان له معروفا احاديده صلى الله عليه وسلم انزل الله العلوم

و اولها الحج *

We are told in the preface that the present work is really an abridgment of Al Munawi's commentary on the *Shama'il an Nabi* of At Tirmidī (No 986 above) with some additions from sources to which the author constantly refers

No copy of the work is noticed in any other catalogue

Written in cursive Naskh with occasional rubrics The numerous additions and alterations and the general appearance of the MS suggest that it is the author's original draft

Dated A H 1196 = A D 1782

No 989

fol 203 line 23—25 size 10×6½ 7½×5

دلائل النبوة

DALĀ'IL AN-NUBŪWAT

A fairly old copy of the *Dala'il an Nubuwat* a work containing proofs of Muhammad's prophetic mission complete in three Ju

Author Abu Nu'aim Ahmad bin Abdallah bin Ahmad bin Ishaq al Ispahani أبو نعم أحمد بن عبد الله بن أحمد بن إسحاق الإصفهاني a well versed traditionist and a Sufi of great eminence He was born in Rajab A H 336 = A D 948 or according to some in A H 334 = A D 946 In A H 356 = A D 967 he travelled to Bagdad and subsequently visited other places such as Basrah Kufah and Naisapur for the sake of acquiring knowledge He wrote several books and died at Isfahan on Sunday the 21st Muharram A H 430 = A D 1038 For his life and works see *Tabaqat* by Ibn al Mulaqqin fol 26^b *Tabaqat* by Al Israwi fol 228^b *Tabaqat al Kubra* by As Subki vol iii fol 136^b *Tabaqat* by Ibn Qadi Shuhbah fol 27^b *Tadlilat al Huffaz* vol iii p 291 *Yaqut* vol i p 806 *Al Ansab* by As Samani fol 41^a *Mir'at al Janan* fol 253^a *Ibn Khallikan* (De Slane's translation) vol i p 74 *Dustur al Ilam* fol 142 and *Brocl* vol i p 362

Beginning —

الحمد لله و سلام على عبادة الدين اصطفا احبوا السبح الامام المعصية
العالم البصير الحكيم سعد الحبر ابن محمد بن سهل الانصاري رحمه الله فوالله
عليه ونحن نسمع و ذلك في سنة سبع و ثمان و مائة في منزلة

نداء الخلافة عمرها الله قال احمد بن السبع العمدة ابو سعد محمد بن محمد
المطر رحمة الله فراه عليه في داره بدمشق وانا اسمع قال احمد بن الامام
ابو دهم احمد بن عبد الله بن احمد بن اسحاق فراه عليه قال الحمد لله
مولي الدعم الحسام و مسدى الآلاء العظام الخ *

In this the scribe, Yahvâ bin Abi'l-Qâsim bin Abi Firâs al-Hairânî tells us that he read the work in A H 539 = A D 1145 with Sa'd al-K̲han Ibn Muhammad bin Sahl al-Ansârî (d A H 541 = A D 1147, see *Tabaqât al-Kubrâ* by As-Subkî vol 1, fol 228^b) who himself had read it at Isfahân with Abû Sa'd Muhammad bin Muhammad al-Mutarîz (d A H 503 = A D 1110 see *Mu'at al-Janân*, fol 286^a), a pupil of the author

The work is divided into thirty-five chapters a table of which is given at the end of the preface, foll 2ⁿ-4ⁿ

For other copies see B. Mus. Suppl., No 510, and *Cano.*, vol 1 p 341 See also Hâj K̲hal vol III, p 237 The work has been printed at Haidarâbâd in A H 1320

Written on old creamy paper in fann Naskh

The first folio is seriously damaged

Dated Tuesday, the 5th Du l-Hijjah A H 603 = A D 1207

Scribe يحيى بن ابي القاسم بن ابي فراس بن بركات بن سعدان بن سلامة بن الرحاح الحرايى

No. 990.

foll 66, lines 15, size 9 × 5½, 7 × 3½

كتاب المعراج

KITÂB AL-MI'RÂJ.

A rare copy of a work on the *Mir'âj* or the Prophet's ascension to heaven

Author Abu'l-Qâsim 'Abdalkarîm bin Hawâzin bin 'Abdalmalik bin Talhah bin Muhammad al-Qushairî بن هوارن بن عبد الملك بن طلحة بن معمر القسيري (d A H 465 = A D 1074 see *Lib. Cat.*, vol XIII, No 828)

Beginning —

الحمد لله مؤيد الدين و ناصر و موصل الحق بدلائره الخ *

Cf Hâj K̲hal, vol V, p 153

The author tells us in the preface that the question of the

Prophet's ascension to heaven being the subject of serious controversy among Muslim divines he gives in this work a correct and authenticated account to refute all disbelievers

The work is divided into the following chapters —

Fol 4^a باب ذكر الاحبار الواردة في المعراج

Fol 31^a باب ذكر الاسئلة في المعراج

Fol 38^a باب في ذكر الخصائص التي حصل بها نبينا صلوات الله عليه و
سلامته في ليلة المعراج *

Fol 47 باب و اخلقوا في روضة الله سبحانه ليلة المعراج

Fol 50^b باب ذكر لطائف المعراج

Fol 54^a باب في ذكر ما قال سبحانه المصنوع في ذلك

Fol 61 باب في تفسير قوله و النجم اذا هوى

No other copy of the work is known

Written in good Naskh Short lacunae are found on foll 2
16 and 17^v The headings of the chapters are in red

Not dated Probably 15th century

There are some marginal notes by Ahmad bin Muhammad bin Ahmad bin Abdalwahhab al Husami al Hāsani al Mīṣrī and in one at the end he says that while studying the MS A H 880 = A D 1475 he corrected it throughout

No 991

foll 341 lines 15 size 10 × 7 6½ × 4

السعاء معروف حقوق المصطفى

ASH-SHIFĀ' BITA'RĪF HUQŪQ AL-MUSTAFA'Ā

A very authentic and reliable work on the excellencies and merits of the Prophet and the obligations of people towards him by Qadī Abul Fadl Iyad bin Muṣṣī bin Iyad al Yahsubī al Mahiki (d A H 544 = A D 1149 see Lib Cat vol v part 1 No 207)

Beginning —

* الحمد لله المنفرد باسمه الاسمى المحض بالملك الاعز الاحمى الم *

For the contents of the work see Berlin, No 2559 See also Br Mus Suppl, No 159, India Office. No 163, Paris, Nos 1953-6, Goth No 719, Cairo, vol 1, pp 245, 288, Leyden No 2,000, Hûr Lailâ, Nos 130, 131, Baslûr Âgâ, No 157, Waliaddîn, Nos 764-769, Hamîdiyyah, Nos 368-373, Yekî Jâmî, No 262, Nûr 'Usmâ-nîyah Nos 1126-1165, Ayâ Sûfiyah, No 745, Bûhâr, No 24, Râmpûr, p 658, and Kopî, No 352 For commentaries and abridgment see Hâj Khal, vol iv, pp 56-62, and Brock, vol 1, p 369

The work has been several times printed viz, in Constantinople, A H 1264, 1290, 1293, and in Cairo, A H 1276 and 1312 It has been twice lithographed in India, viz, in A H 1279 and 1287

Written in elegant Naskh, with an illuminated frontispiece, within gold and coloured ruled borders

Dated A H 990=A D 1582

No 992.

fol 274 lines 19, size $12\frac{1}{4} \times 7\frac{3}{4}$, $9 \times 4\frac{1}{2}$

The Same

A very good and valuable copy of the same work

Beginning —

و صلاته و سلامه على ارحمهم محمد وآله وصحبه - احبنا السميع
الاجل العقبه الامام الايدى ، العاصل ابو عبدالله محمد بن احمد بن
جبر بن محمد بن حنبل بن سعد بن حنبل الكناى نقرأنى عليه فى
الكادي والعشرين لجمادى الآخرة سنة ثلاث عشرة وستمائة تدعى
الاسكندرية قال احبنا السميع العقبه العاصى الامام الكسبه ابو عبد الله
محمد بن ابنى محمد عبدالله بن العقبه العاصى الامام العالم ابنى
عبد الله محمد بن عيسى التميمى احارة قال احبنا العاصى العقبه الامام
الوحيد الحافظ العاصل الايدى ، علم الحفظ ابو العصل عناص بن موسى
بن عناص الكسبه رحمه الله سماعا منه قال الحمد لله المتعبد باسمه
الاسمى الح *

Written in beautiful Naskh with a tastefully illuminated frontis piece within gold blue and black ruled borders The words *Qism Bab* and *Fasl* are generally written in gold while the headings of the chapters are in red Two fly leaves at the beginning contain a table of contents of the work

Not dated Probably 17th century

No 993

fol 247 lines 23 size 8×5 6×3

The Same

Another copy of the same work beginning as usual A large number of the folios are misplaced while some are wanting A fly leaf containing a biographical account of the author is erroneously interposed in the text after fol 241 The last folio which is wrongly placed after fol 242 contains the following colophon —

تم الكتاب السعاه على يد العدد اله العبد الى رحمه
 به العبد الراحي عفو الله وعفائه على بن ابراهيم عفو الله له ولوالديه
 ولجميع اله ا و كان الفراغ من نسخته يوم السبت الرابع والعشرون
 من شهر صفر الحشر سنة احدى وسبعين ومائه و الف *

Written in fair minute Naskh with some marginal notes derived from Al Khafaji's commentary (No 997 below) In several places the ink has slightly corroded the paper

Dated Saturday the 24th Safar A H 1171=A D 1757

Scribe على بن ابراهيم

No 994

fol 290 lines 19 size $9\frac{1}{2} \times 6\frac{1}{2}$ $6^1 \times 3^1$

The Same

Another copy of the same work.

Beginning —

احترابا وسددا السبع الفقه الامام العالم الحافظ المصنف
 اعمد عمدة اله ا و روى الدين ابو محمد سعد العظم بن عبد القوي

بن عبد الله المدني توفيه الله بمعرفة و إنبه الجدة برحمته قال إننا
 السيد الحل الفاضل أبو الحسن محمد بن أحمد بن جابر الكداني
 الكداني قال العبد العاصي الإمام العالم الكاظم
 أبو الفضل عياض بن موسى بن عباس الكندي رضي الله عنه و إرضاه
 الحمد لله المتعبد باسمه الأسمى *

Written in Arabian Naskh, within double red-ruled borders.
 The headings are in red

Dated Monday, the 19th Shawwāl ١١١١ 1240=A.D. 1824

No. 995.

fol. 431 lines 17, size 9×6 6½×3½

شرح السعاء

SHARḤ ASH-SHIFA'.

A commentary on the preceding work by 'Alī bin Sultān
 Muhammad al-Qâṭi al-Harawī القاري المروى (d. ١١١١)
 1014=A.D. 1605, see Lib. Crt., vol. v part 1 No. 237)

Complete in two separate volumes

Vol. I

Beginning —

الحمد لله الذي ابرل العرفان سقاء لما في الصدر وهدى ورحمة
 للمؤمنين *

This concise but useful commentary, according to the colophon
 of vol. II (see No. 996 below), was completed at Mecca in the middle
 of Ramadân ١٠١١=A.D. 1603

The present volume ends with the third *Bâb* of the first *Qism*
 dealing with the prerogatives that the Prophet enjoyed according to
 the Qurân and the Hadîs.

For other copies of the work see Paris, No. 1958 Hamidiyah
 Nos. 331-334, Nûi 'Usmâniyah, Nos. 997-1021, Ayâ Sûfiyah No.
 588, Kopr., No. 312, and Cairo vol. 1, p. 359. See also Brock
 vol. 1, p. 369, and Hâj Khal., vol. IV, p. 61

The work has been printed in two vols., Constantinople, ١٢٩٠
 1290

Written in fair Naskh with an illuminated *Unwan* and a gilded frontispiece The quotations from the text are in red

Not dated Probably 19th century

No 996

fol 380 lines 25 size 9×6 $6\frac{1}{4} \times 3\frac{1}{4}$

The Same

Vol II

The second volume of the same commentary beginning with the second *Qism* dealing with the obligations of people towards the Prophet

The colophon runs thus —

وَرَعَ مَوْلَانَا رَحِمَهُ اللَّهُ وَسَلَعَهُ أَوَاسِطَ مَصَانِ الْمَدَارِكِ عَامَ أَحَدٍ سِرِّ
بَعْدَ الْآلِفِ مِنَ الْهَجْرَةِ الْخَوْدَةِ إِلَى الْمَدِينَةِ ١١٠٢ هـ دَلَّكَ بِمَكَّةَ الْمُكَرَّمَةِ
(الأمينة *

The colophon is followed by a few short anonymous poems in praise of the present work

Written in minute Naskh with the headings in red The quotations from the text are underlined with red

Dated Thursday the 17th Rabi II A H 1226=A D 1811

— — —

No 997

fol 546 lines 25 size $10\frac{1}{4} \times 6\frac{1}{4}$ $8 \times 4\frac{1}{4}$

بِسْمِ الرِّيَاضِ

NASÎM AR-RİYÂD

The first volume of a comprehensive commentary on the same work by Shihabaddin Ahmad bin Muhammad bin Umar al Khafaji al Misri (d A H 1069=A D 1658 see Lib Cat vol xii No 793)

Beginning —

الحمد لله الذي نور الكافين بعبق العود المنين الح *

We are told in the preface that the author, being dissatisfied with the brevity of the other commentaries, wrote the present work, and entitled it شرح دعاء القاصي عياض. He completed it in A H 1058 = A D 1648

The present volume ends with the following heading

وصل في استعاق العمر و حدس السمس *

For other copies of the work see Alger, Nos 1673-6 Yenî, Nos 238-40, Hûr Lailâ, Nos 104-7, Hamîdiyyah, Nos 335-7, Nûr 'Usmânîyah, Nos 983-96, Ayâ Sufiyah, No 592, Kopr, No 302, Cairo, vol 1, p 443, and Bûhâr, No 25. See also Hâj Khal, vol iv, p 61, and Brock, vol 1, p 369

The work has been printed in four vols, Constantinople, A H 1267

Written in elegant Naskh, with quotations from the text in red
Not dated Probably 18th century

No. 998.

fol 291, lines 29, size $10\frac{1}{4} \times 6\frac{1}{2}$, $8 \times 4\frac{1}{4}$

The Same

A detached volume of another copy of the same work, designated on the title-page as well as in the colophon as the second Juz, beginning with فصل و اما الصوب الثالث فهو مختلف الحالات and ending with فصل و من معجزاته صلى الله عليه وسلم في احناء الموتى و كلامهم له

Written in fair Naskh, with quotations from the text in red
Not dated Probably 18th century

No. 999.

fol 286, lines 35, size $11 \times 7\frac{3}{4}$, $8\frac{1}{4} \times 5\frac{1}{2}$

The Same

Another detached volume of the same work, designated in the following colophon as the third Juz —

و قد تم الجزء الثالث ، من شرح السعاء و يتلوه الجزء الرابع و الله

اعلم و يتلوه في الرابع فصل و اما قوله صلى الله عليه وسلم *

Beginning —

فصل من معجزاته صلى الله عليه وسلم في احياء الموتى و كلامهم
له السج *

Written in fau Naskh with quotations from the text in red
Slightly water stained The first sixty folios are worm eaten
Not dated Probably 18th century

No 1000

fol 398 lines 33 size $11\frac{3}{4} \times 8$ $8\frac{1}{4} \times 5$

The Same

Another copy of the se ond Juz of the same work beginning
with فصل في ما صلى الله عليه وسلم بما * كرامه الاسرا and ending
with صل ومن اعطاه و اكناره صلى الله عليه وسلم

Colophon —

تم الحزب النادى من شرح السعاه للسهاب على التمام و الكمال
و بدولة اديب الرابع من القسم النادى في حكم الصلاة عليه صلى
الله عليه وسلم *

Written in fau Naskh with quotations from the text in red
Not dated Probably 18th century

The title page contains a note in Turkish dated A H 1227 = A D
1812 indicating that the MS was once given by Hafiz Wahaddin
Pasha to a Madrasah in Constantinople

No 1001

fol 83 lines 21 size 10×7 $7\frac{1}{4} \times 5$

وسله المحدث الى صناعة سيد المرسلين

WASÎLAT AL-MUTA'ABBIDÎN ILÂ MUTÂBI'AT SAYYID AL-MURSALÎN

The unique copy of a comprehensive work on the life miracles
and distinctive attributes of the Prophet based on traditions

Author Mu maddîñ Abû Hafs 'Umar bin Muhammad bin Khlîdr al-Mallâ' al-Îbîlî al-Maw-sîlî معين الدين ابو هفص عمر بن محمد بن خلد بن محمد بن مالك الملاء الأربلى الموصلى

The work is divided into twelve books, each being subdivided into twenty chapters. The first, second, third, fifth and seventh books are wanting. The present volume, which is designated on the title-page as the fourth book, deals with the prayers of the Prophet, his recitation of the Qur'ân, his comments on some verses of the Qur'ân, his lectures, admonitions, precepts and interpretations of dreams.

Beginning —

كتاب اذكاره و دعواته و قرآته و تفسيره و خطبه و مواعظه و وصاياه وهو الكتاب الرابع من كتاب الوسيله و عدد ابوابه عسرون بابا الباب الاول فى ذكره و تسبيحه - كان صلى الله عليه و سلم كدبر الذكر لله على كل حال فى قيامه و فعوده و سائر احواله الح *

The author, a native of Mawsil, was a man of great piety and vast learning, especially well-versed in *Hadîs* and *Tafsîr*. Having renounced the world, he gave away his entire wealth to one of his disciples, and became a total pauper, so much so that he received his clothes from his followers. He earned his daily bread by filling up the ovens of bakers with fuel, and thus received the nick-name *Al-Mallâ'*. A large number of people, including learned men, jurists, noblemen and kings, had much faith in him and flocked round him to seek his blessings. Every year in the month of Rabî' I, he held a mass meeting to celebrate the Prophet's birth. The meeting was attended by the Governor of Mawsil and the other eminent men of the city, and poets recited their poems in praise of the Prophet.

It was under his instruction that Sultân Nûraddîn Mahmûd bin Zangî (A H 541-569=A D 1146-1174) erected a mosque and a madrasah in that part of the city of Mawsil deemed inauspicious, and in which, according to a popular belief, no one except such as were doomed to die, could erect a building. The Sultân, who endowed the madrasah and the mosque with a big estate, survived long, thus confounding the general belief and adding more fame to the miracles of our author. See *Kitâb al-Rawdatain*, fol. 217^b.

The exact date of the author's death cannot be traced. From an autograph note, dated A H 569=A D 1174, at the end of the sixth book (No. 1002 below), it may be inferred that he was alive at that time.

The twenty chapters of the present part are as follows —

I	Fol 3 ^a	الكتاب الاول في ذكره لله و
II	Fol 5 ^a	الكتاب الثاني في كنهه دعائه و اوقاف دعائه
III	Fol 5 ^b	الكتاب الثالث في ذكر دعائه بكرة و عسره
IV	Fol 8 ^b	الكتاب الرابع في ذكر جامع ادعيته
V	Fol 10 ^a	الكتاب الخامس في ذكر استغفارة و استبعادته
VI	Fol 12 ^a	الكتاب السادس في اذكاره في يومه و ليله
VII	Fol 16 ^b	الكتاب السابع في ذكر الصلوة عليه
VIII	Fol 17 ^b	الكتاب الثامن في اذكاره و ادعيته عند ما مرض من الامور و العبادات *
IX	Fol 22 ^a	الكتاب التاسع في ذكر دعائه بعد ركعتي الفجر
X	Fol 23 ^a	الكتاب العاشر فيما يقوله بعد صلاة الصبح و يعمله
XI	Fol 24 ^b	الكتاب الحادي عشر فيما كان يقوله بعد صلاة الظهر
XII	Fol 25 ^b	الكتاب الثاني عشر فيما قاله بعد صلاة العصر
XIII	Fol 26 ^b	الكتاب الثالث عشر في ذكر قوله بعد صلاة المغرب
XIV	Fol 27 ^a	الكتاب الرابع عشر في قوله بعد العشاء و العشاء الدعاء من الناس و المراكمة *
XV	Fol 28	الكتاب الخامس عشر في اذكاره و ادعيته في الحج و العمرة *
XVI	Fol 30 ^b	الكتاب السادس عشر في ذكر تلاوته القرآن و بحرته له و صدق انام قرأه و دعائه عند حتمه *
XVII	Fol 33 ^b	الكتاب السابع عشر في كنهه قرأه و حروف قرأه
XVIII	Fol 38 ^a	الكتاب الثامن عشر فيما فسر من الآيات
XIX	Fol 48 ^b	الكتاب التاسع عشر في ذكر حفظه
XX	Fol 66 ^a	الكتاب العشرون في ذكر مواعظه و وصاياه و ما ينطق به من فصيح الكلام و ما اوله من الاحلام *

The colophon runs thus —

تم كتاب الادكار و الدعوات و العطبات و المواعظ و الوصايا و ما ينطق
و الحمد لله رب العالمين بملوه كتاب الطهارة و الصلوات و هو الكتاب
الخامس من الوسيلة *

The work is noticed by Hâj Khal, vol vi, p 440.

Written in Naskh, with occasional vowel-points Not dated

Probably 12th century

The title-page bears the following four seals

- 1 A seal bearing the inscription بسم الله الرحمن الرحيم
- 2 A seal bearing the name of Shaikh Muhammad Fâdil bin Shaikh Hâmîd, dated A H 1114=A D 1702
- 3 A seal bearing the inscription يا محمد
- 4 A seal bearing the name of Shaikh Bahâdur, dated A H 1194=A D 1780

No. 1002.

fol 131, lines 21, size 10×7 , $7\frac{1}{2} \times 5$

The Same

The sixth book of the same work It deals with the Prophet's fasting, alms and the Hajj (pilgrimage), accompanied by his commandments and judgments.

Beginning

الكتاب السادس في ذكر صيامه و صدقته و حكمة و عمارته و اقامته
و سيايته و هو الكتاب السادس من كتاب الوسيلة و عدة ابوابه عشرين
بابا النج *

The twenty chapters are as follows —

- I Fol 2^a الباب الاول في ذكر صيامه قبل رمضان و ذكر فومه
و صيامه و روعيته الهلال +
- II Fol 4^b الباب الثاني في ذكر سحرة و صيامه و ما كان
يعمله في صومه من التقيل و غيره *
- III Fol 6^a الباب الثالث في ذكر صيامه في غير رمضان و
الوصال فيه *
- IV Fol 8^b الباب الرابع في فولة عدد افطارة و ما كان يمار عليه
وقت الفطرة *
- V Fol 9^a الباب الخامس في ذكر صيامه في الايام و الاحرام
و الافطار بعد الروع في الصوم و افطارة
المتطوع على صومه *
- VI Fol 10^a الباب السادس في ارتكابه و اعماله في رمضان

- VII Fol 12^b الباب السابع في قوله في ليلة القدر
- VIII Fol 13^b الباب الثامن في ذكر صدقة العطر وعمرها
- IX Fol 30^b الباب التاسع في ذكر حجة و عمره و ذكر
المنقب والاحرام *
- X Fol 41^b الباب العاشر في ذكر دخول مكة والطواف و
السعي *
- XI Fol 45^b الباب الحادي عشر في ذكر الرواح التي عرفت و
الوقوف بها والدفع و انام منى *
- XII Fol 52^a الباب الثاني عشر في ذكر الحجاب و انام منى
- XIII Fol 59 الباب الثالث عشر في ذكر مكة والمدنية و قوله
فيهما *
- XIV Fol 64^a الباب الرابع عشر في ذكر قصصه و حكمه في
الدعوى والسناب *
- XV Fol 75 الباب الخامس عشر في ذكر حكمه في القصص
والدين والعقو *
- XVI Fol 82^b الباب السادس عشر في ذكر العقل والعامة و
قطع يد السار *
- XVII Fol 85^b الباب السابع عشر في ذكر حكمه في الرأى و
القاذف وسارت الحمر *
- XVIII Fol 91^a الباب الثامن عشر في ذكر حكمه في النكاح و
الطلاق والظهار و غير ذلك *
- XIX Fol 102^a الباب التاسع عشر في ذكر حكمه في الركة و
الحرة والمناب و غير ذلك *
- XX Fol 108^b الباب العشرون في ذكر مسائل سئلها فاجاب عنها

The colophon runs thus —

بم كتاب صومه و صدقته و حجة و عمره و احكامه و قصصاته و ما سئل
عنه و اجاب و الله رب العالمين نبوة كتاب اسعارة و معاربه و سرانه
و بعونه وهو السامع من كتاب الوسيلة ان شاء الله تعالى *

In a note at the end the scribe Ahmad bin Umar bin Muhammad bin Ibrahim bin Ahmad states that the present copy

was read in the presence of the author during several sittings, the last of which was held on Tuesday, the 6th Rabî' I, A H 569=A D 1174. Among those who attended these sittings, besides the scribe himself, were Abu's-Sa'âdât 'Abdalqâhir bin al-Hasan bin 'Alî ash-Shahrazûrî (who was born in A H 537=A D 1143, and died in A H 571=A D 1176, see *Tabaqât* by Al-Isnawî, fol 138^a), his son, Najmaddîn Abû Mansûr, Sharafaddîn Abû Mansûr Muhammad al-'Alawî, Shaikh Abû Mansûr 'Îsâ bin Abî'l-Qâsim, 'Imâdaddîn Abû Muhammad 'Abdallâh bin al-Hasan bin al-Husain bin Abî's-Sinân ash-Shâhid, his son, Abû Mansûr Muhammad, and Jamâladdîn Abû'l-Barakât 'Alî bin al-Hasan bin 'Alî bin al-Hasan bin 'Imâd. The note runs thus —

« هـ هـ المجلد وهو المجلد الثالث ، و يستمل على الكتاب
الخامس و السادس من كتاب وسيله المتعديدين على مؤلفه السبع الاجل
السيد معين الدين علم الهدى ابى حمزة عمر بن محمد بن الخضر
الملاء و اعلى فى الدارين درجاته السادة الاخلاء سددنا السيد الاجل
الامام العالم الاوحد الاكمل الرضى حجة الدين تاج الاسلام فاضى القصة
حمال الملة بهاء الاسلام امام الحرمين رئيس العلماء سيدى
ابو السعادات عدد العاهرين الحسن بن على بن العسم السمر روى
عنه ، الله مجدة و ولده الاحل السيد نجم الدين ابو منصور حرسه
الله و السيد الاحل العدد ، شرو ، الدين شيخ الاسلام ابو منصور محمد
بن ... بن محمد بن محمد بن عدد الله العلوي دام علوه سمع الكتاب
الاول و اكثر الثانى و الشيخ الامين العدل ابو منصور عيسى بن ابى العسم
..... و الشيخ الامين العدل عماد الدين ابو محمد عبد الله بن الحسن
بن الحسين بن ابى السنان الساهد و ولده ابو منصور محمد و صح لهم دلائل
نقراءة الشيخ الامام الامين العدل جمال الدين ابى التراك على بن الحسن
بن على بن الحسن بن عماد معلمه و صح لهم الدافى نقراءة ناسخ الكتاب
احمد بن عمر بن محمد بن ابراهيم بن احمد و دلائل فى محالس
عدة آخرها الثلثاء سادس شهر ربيع الاول سنة تسع و ستين و خمسماية *

The above note is attested by the author in his own hand thus —

صح للجماعة المذكورة هذا السماع في التاريخ المذكور كنه عمر بن
 محمد بن الحصري ممن سمع انما ابو محمد عند الله بن محمد بن
 علي بن الشاك المعروف بالطيب سلمه الله *

Written in fair Naskh with occasional vowel points Not dated
 Evidently 12th century Slightly worm eaten and water stained

The title page bears the same seals as are found in the preceding
 volume

No 1003

fol 79 lines 21 size 10×7 7½×5

The Same

The eighth book of the same work It deals with the Prophet s
 receiving deputations from various Arab tribes his letters addressed
 to kings and chiefs of tribes his appreciation of panegyric poems
 and the rewarding of their authors and his occasional utterance of
 foreign and strange words

Beginning —

الكتاب الدامي من كتاب الوصلة وهو يستعمل على ذكر وفادة الوفود
 عليه و مكاناته الى الملوك و العباد و مداح السعراء له و استماعه
 و حواره عليه و قوله فده و ما نطق به من اللغات ر عدة انواعه عسرون نانا
 الباب الاول في ذكر وفاد النج *

The twenty chapters are as follows —

- | | | |
|-----|---------------------|--|
| I | Fol 2 | الباب الاول في ذكر وفاد النجف |
| II | Fol 4 | الباب الثاني في ذكر وفاد نهم |
| III | Fol 6 | الباب الثالث في ذكر وفاد بني عامر و بني سعد
بن بكر * |
| IV | Fol 7 ^b | الباب الرابع في ذكر وفاد الحارود بن عمرو بن وند
عند النجس * |
| V | Fol 10 ^b | الباب الخامس في ذكر وفاد بني ~ * |
| VI | Fol 11 | الباب السادس في ذكر وفاد طي |

- VII Fol 13^a الباب السابع في ذكر وفد ربيد
- VIII Fol 13^b الباب الثامن في ذكر وفد كندة وصر
- IX Fol 15^a الباب التاسع في ذكر وفد طهفة بن أنى رهير
البهدي *
- X Fol 16^a الباب العاشر في ذكر وفد بني الحارث و وفد
هذان *
- XI Fol 17^a الباب الحادي عشر في ذكر وفد مرة بن فمس و
وفد سلامان الدس دعا لهم *
- XII Fol 18^b الباب الثاني عشر في ذكر مسائل سألتها اليهود لها
وفدوا على رسول الله *
- XIII Fol 27^a الباب الثالث عشر في ذكر كتبه التي المارك و
فنائل العرب وعندهم *
- XIV Fol 35^b الباب الرابع عشر في ذكر اسماء الشعر و
هذ و حنة المدح *
- XV Fol 40^a الباب الخامس عشر في ذكر ما مدح به في
هذ و لاء التي ان بعث *
- XVI Fol 47^a الباب السادس عشر في ذكر مدائح الصديق و
مدائح هذ و على *
- XVII Fol 56^b الباب السابع عشر في ذكر مدح ابن الرعري و
كعب بن رهير و الاعسى *
- XVIII Fol 60^a الباب الثامن عشر في مدائح العباس بن مرداس
وعنة من الشعراء *
- XIX Fol 68^b الباب التاسع عشر في ذكر ما قال عند هذ الشعر
وما فعله و حوائره للشعراء *
- XX Fol 77^a الباب العشرون في ذكر ما طبق به من عريب اللغة
العربية و ما نكلم به من اللغة العجمية
التركية و الفارسية و الهندية وغيرها *

The colophon runs thus

تم كتاب وفادة الوفود عليه و مدح المادحين له و الحمد لله رب
العالمين - يتلوه كتاب هذمة التي هذ ما دون الامة و ما هذ
امته دون الاسم و ذكر ما هذ من الرمان و المكان وهو الكتاب التاسع من
كتاب الوسيلة ادعاء الله تعالى *

Written apparently in the same hand as the above

Not dated Probably 12th century

Fol 41 should come after fol 59

A seal bearing the name of a certain Shaiḥ Bahadur dated
A H 1194=A D 1780 is found on fol 2

No 1004

fol 94 lines 21 size $10 \times 7 \frac{1}{4} \times 5$

The Same

The ninth book of the same work It deals with the distinctive attributes and prerogatives of the Prophet

Beginning —

كتاب الخصائص التي حص بها النبي صلى الله عليه وسلم دون أمته
وما حص به أمته دون الأمم وما حص به أحاد الأمة وما حص به
الرمال والمكمل وما حص به آي القرآن وذكر فضله على سائر الانبياء
وفصل أمته على سائر الأمم وهو الكتاب التاسع من كتاب الوسيلة وعدة
نوانه عسرون بابا - الباب الاول في ذكر ما حص به في نفسه الحج *

On the title page the present book is wrongly designated as
the fifth

The twenty chapters are as follows —

- I Fol 2 الباب الاول في ذكر ما حص به في نفسه من سرف
العسرة والالب و حاتم النبوة و
العبادة *
- II Fol 11^b الباب الثاني في ذكر ما حص به في الصلوة و
سرايط الصلوة مما وجب عليه في ذلك و
انبح له *
- III Fol 16^a الباب الثالث في ذكر ما حص به في الصدقة وما
حرم عليه من الهدية وما انبح له *
- IV Fol 18 الباب الرابع في ذكر ما حص به في الصيام و
انبح له منه *
- V Fol 18^b الباب الخامس في ذكر ما حص به في الحج وما
انبح له منه *

- VI Fol 20^a الباب السادس في ذكر ما حسن به في الجهاد
والغنيمة *
- VII Fol 21^a الباب السابع في ذكر ما حسن به في النكاح
- VIII Fol 30^b الباب الثامن في ذكر ما حسن به في الأكل و
المأكل *
- IX Fol 31^b الباب التاسع في ذكر ما حسن به من الدهي عن
الجار إلى زهرة الحياة الدنيا *
- X Fol 33^a الباب العاشر في ذكر ما حسن به من مساعدة الأمة
على انبراء ذمم من الحقوق إذا عكرو
عنها من دين و دم وكفارة و نحو ذلك *
- XI Fol 34^b الباب الحادي عشر في ذكر ما حسن به من تكريم حائنه
الأعين عليه و احترامه بذلك *
- XII Fol 35^a الباب الثاني عشر في ذكر جامع لما حسن به مما
ذكرناه و ما لم يذكره *
- XIII Fol 37^b الباب الثالث عشر في ذكر ما حسن به أحاد أمته
- XIV Fol 40^a الباب الرابع عشر في ذكر ما حسن به امته دون
الأمم *
- XV Fol 44^a الباب الخامس عشر في ذكر ما حسن به الرومان
- XVI Fol 69^b الباب السادس عشر في ذكر ما حسن به المماليك
- XVII Fol 80^b الباب السابع عشر في ذكر ما حسن به بعض سور
القرآن و آيات منه *
- XVIII Fol 88^b الباب الثامن عشر في ذكر تذكرة لما يتعبر من
أحواله و اطلاعه على سر ذلك *
- XIX Fol 90^a الباب التاسع عشر في ذكر فصل النبي صلى الله
عليه و سلم على سائر الأنبياء *
- XX Fol 92^a الباب العشرون في ذكر فصل أمته على سائر الأمم

The colophon runs thus

تم كتاب الخصائص و لله الحمد و المده - يدلوه الكتاب العاشر من
كتاب الوسيلة و هو كتاب سدرته في مدحله و مخرجه و جلوسه و مجلسه
و بيعه و اتباعه و سدرته مع اصحابه و اهل بيته و الداس احمدين ادعاء الله
تعالى *

It appears from the original pagination of the folios that foll 79 and 81-88 should come in their proper order but have been misplaced after foll 88 and 70 respectively

Written in fair Naskh with occasional vowel points

Not dated Probably 12th century

No 1005

fol 138 lines 21 size 10×7 7¼×5

The Same

The tenth booh of the same work. It deals with the customs manners and behaviour of the Prophet's daily life his affection for his wives and children his love for his companions and his kindness to women and children. An alphabetical list of the names of his eminent companions is given at the end

Beginning —

الكتاب العاشر في ذكر سيرته في مدحله و معجزته و معاملته مع اصحابه و اهل بيته و الناس اجمعين وهو الكتاب العاشر من كتب الرسالة وسنة انواره سرور دنا انج *

The twenty chapters are as follows —

- | | | |
|------|---------------------|---|
| I | Fol 2 ^a | الكتاب الاول في ذكر مدحله و معجزته و سيرته في ذلك * |
| II | Fol 4 | الكتاب الثاني في ذكر اسناده و سلامه و مصافحه |
| III | Fol 12 | الكتاب الثالث في ذكر جلوسه و انجاسه و ما يكون فيه * |
| IV | Fol 19 ^b | الكتاب الرابع في ذكر دخوله الى السور و معاملته |
| V | Fol 22 | الكتاب الخامس في ذكر ابتداءه بنفسه و بوكيله |
| VI | Fol 25 ^a | الكتاب السادس في ذكر رايته و انجاسه على اصحابه |
| VII | Fol 31 ⁱ | الكتاب السابع في ذكر مساهلته و لاصحابه |
| VIII | Fol 33 ^a | الكتاب الثامن في ذكر حبه لاني بكر و قوله فيه |
| IX | Fol 45 ^a | الكتاب التاسع في ذكر حبه لعمر و قوله فيه |
| X | Fol 52 | الكتاب العاشر في ذكر حبه لعنمل و قوله فيه |
| XI | Fol 57 ^a | الكتاب الحادي عشر في ذكر حبه لعلي و قوله فيه |

- XII Fol 71^a الباب الثاني عشر في ذكر حنة لقبه اصحابه العز
وفوله فيهم *
- XIII Fol 76^b الباب الثالث عشر في ذكر حنة لأهل بيته وفوله
فيهم
- XIV Fol 80^b الباب الرابع عشر في ذكر حنة لأهل بيته والحقين
والحقين *
- XV Fol 91^a الباب الخامس عشر في ذكر منافع ارواحه وفوله
في حنة اصحابه وحده لهم *
- XVI Fol 99^b الباب السادس عشر في ذكر رعايته للنساء
والصبيان وفوله لهم وسماعه للدف
والعناء *
- XVII Fol 105^a الباب السابع عشر في ذكر تأديبه بالهجران
للرجال من اصحابه وللنساء من اهله *
- XVIII Fol 108^a الباب الثامن عشر في ذكر من بيته ولعنه و
دعائه ودعاءه عليه *
- XIX Fol 113^b الباب التاسع عشر في ذكر جامع لسيرته مع
اصحابه وسيرتهم معه *
- XX Fol 126^a الباب العشرون في ذكر اسماء اصحابه واسماء
آبائهم رضي الله عنهم *

In the following colophon, we are told that the present copy was transcribed in A H 608=A D 1212 from the author's autograph copy, after the death of the author

يتلوه كتاب سيرته في اكله و ما كاله و شره و مساره و لسه و ملاسه
و يتره مع ارواحه ان شاء الله تعالى - و وقع الفراغ منه في العشر الآخر
من المحرم من سنة ثمان و ستمائة من اصل المصنف و حطه رحمة
الله عليه *

Written in fair Naskh, with occasional vowel-points

The correct order of the folios should be thus 1-4, 14, 6-13, 5,
15-124, 126-127, 125, 128-138

No 1006

foll 218 lines 21 size 10×7 7½×5

The Same

The eleventh and twelfth books of the same work The twelfth book which is slightly incomplete at the end is wrongly placed first

The eleventh book (foll 132 -218) deals with the Prophet's mode of living the various kinds of food which he used to eat the times of his taking food the prayers which he recited before and after taking his meals his ready acceptance of presents and invitations his hospitality and entertainment of guests his attire sleeping dress mats and bed his use of collyrium at the time of retiring to bed the number of his wives the feasts he gave at the time of his marriage his strict observance of equity among his wives the slaves liberated by him his servants horses camels mules asses arms tents saddles bridles and other belongings

The eleventh book is slightly defective at the beginning but only one folio containing the table of contents of this book is wanting It begins abruptly thus —

الغالب الغالب عسرى ذكر انواع اسرته الغالب الرابع عسرى ذكر
لنسه و ملائسه و قوله اذا لدس حددا و يوم لنسه السح *

The twenty chapters of the eleventh book are as follows —

- | | | |
|------|----------------------|---|
| I | Fol 132 | باب فى ذكر ما كان ممتدة ولى الاكل من
العسل و السمينة * |
| II | Fol 135 ^a | باب فى ذكر ما كل باكل عليه و آتته و قوله
بعد العوام من الاكل * |
| III | Fol 136 ^a | باب فى ذكر كيفية اكله و اوقات اكله |
| IV | Fol 139 ^b | باب فى ذكر حجرة وادامه و قوله فى الادام |
| V | Fol 142 ^a | باب فى ذكر اكله اللحم و البرد و قوله فيها |
| VI | Fol 144 ^b | باب فى ذكر اكله النمر و الرطب و الرطب
و الحنيس و السمن و البرد و العسل
و الحلوى * |
| VII | Fol 148 ^b | باب فى ذكر اكله العاكة و الحصراوب و قوله فيها |
| VIII | Fol 152 ^b | باب فى ذكر جامع لادامه و انواع ما اكله |
| IX | Fol 154 ^a | باب فى ذكر ما تركه لم ياكله و اكله مع دوى
العاجاب * |

- X Fol 155^b باب في ذكر احاطته الدعوة و ذكر صيافته و قوله
في ذلك *
- XI Fol 162^b باب في ذكر حبه للقدية و قوله لما و اناته عليه
و ما رد منا و ما قبل *
- XII Fol 166^a باب في ذكر شربه و كيفية شربه و آسده شربه
و ما كان يقول اذا شرب *
- XIII Fol 169^b باب في ذكر انواع اشربته
- XIV Fol 171^a باب في ذكر لسه و ماله و قوله اذا لس حديدا
و يوم له *
- XV Fol 179^a باب في ذكر اثواب صلته و يومه و ما كل يعتمد
في يومه و يقاته *
- XVI Fol 184^a باب في ذكر نكاحه و صلته و صدقات نسائه
و عدة ارواحه *
- XVII Fol 193^a باب في ذكر عرسه و والاه عرسه صلى الله عليه
وسلام *
- XVIII Fol 200^a باب في ذكر عدله بين نسائه و عسرته لس
- XIX Fol 210^a باب في ذكر مولياته و من اصطفى منهن و ذكر
مواليه و من اعتق من العبيد و الاماء *
- XX Fol 212^b باب في ذكر دوابه و متاعه و سلاحه و شانه و
لقحته *

The twelfth book (foll 1^a–131^b) deals with the Prophet's visiting invalids and sick men, his amulets, his medicine and medical treatment, his diseases, especially the last illness, his last advice to his companions, his death and interment, the property left by him and the claimants to it, accompanied by a collection of elegies composed by his several male and female companions. The work ends with the miracles of the Prophet after his death, and those of his eminent companions, and of the saints and other pious men who flourished up to the middle of the 6th century of the Hijrah.

Beginning of the twelfth book

كتاب في ذكر رعا و استرفائه و طبه و تطبده و امراضه و موته و ما طهر
من معصياته بعد مماته و هو الكتاب الداني [عسر] من كتاب الوسيلة و عدة
ادوابه عسرون بابا الخ *

Of the twenty chapters of the twelfth book the second chapter (on the Prophet's medicine and medical treatment *كتاب النبي في دكر*) is wanting while the third one (on the Prophet's diseases and his last illness *كتاب النبي في دكر امراضه ومرضه*) is defective at the beginning. The remaining chapters are as follows —

I	Fol 2	كتاب في دكر عنائه الموصى ورفاهه واستشفائه
IV	Fol 13 ^b	كتاب في دكر وصيته عدد موده لاصحابه رضى الله عنهم
V	Fol 14	كتاب في دكر ما وحده عدد الموت و دكر موده
VI	Fol 18 ^a	كتاب دكر سفله [sic عليه] و كفته و دعه صلى الله عليه وسلم *
VII	Fol 21 ^b	كتاب في دكر مبراته و من طلبه و ما كل الحكم به
VIII	Fol 34 ^b	كتاب في دكر عرانه و مصانه
IX	Fol 35 ^b	كتاب في دكر مبراته و ما قيل في ذلك
X	Fol 40 ^b	كتاب في حزن الناس عليه و ما اعتمد به بعد موده
XI	Fol 41 ^b	كتاب في دكر كونه في فترة على و في الامه
XII	Fol 43 ^a	كتاب في دكر ناسد الله لدننه ناصحانه بعد موده
XIII	Fol 71 ^b	كتاب في دكر ما ظهر من معجزاته صلى الله عليه وسلم بعد وفاته *
XIV	Fol 78	كتاب فيما ظهر من الكرامات و الآيات على اصحابه العشرة رضى الله عنهم *
XV	Fol 88 ^b	كتاب فيما ظهر من الكرامات و الآيات في بقية الصحابة التي آخر عصرهم و في النافس الى المانه *
XVI	Fol 100 ^b	كتاب في دكر ما ظهر من الآيات و الكرامات على من كل في المانه النانه و من كل على راسها *
XVII	Fol 110 ^a	كتاب في دكر من ظهر عليه دلائل الولاية في المانه النانه التي آخر القرون *
XVIII	Fol 119	كتاب في دكر من كل منهم في المانه الرابعة و من كل على راسها *
XIX	Fol 122 ^b	كتاب في دكر من ظهر عليه دلائل الولاية في المانه الخامسة التي آخرها *

١ XX Fol 127^a باب في ذكر من طهر عليه دلائل الولاية و اكرمه
 الله بكرامات الصلحاء في المائة السادسة
 الى آخر سنة خمس و خمسين و خمس مائة

Written in fan Naskh, with vowel-points The headings are in red It appears, from the original pagination of the folios, that fol 178-180 should come in their proper order but have been misplaced after fol 187

Not dated Probably 12th century

No. 1007.

fol 73, lines 27, size 7 × 5, 5 × 3½.

المختصر في سيرة سيد البشر

AL-MUKHTASAR FÎ SÎRA'T SAYYID AL-BASHAR.

An imperfect copy of a very rare work on the Prophet's life, by Sharafaddîn Abû Muhammad 'Abdalmu'min bin Khalaf at-Tûnî ad-Dimyâtî ash-Shâfi'î التوفي الدمياطي في سيرة سيد البشر (d A H 705 = A D 1306, see Lib Cat, vol v, part II, No 383)

The work is divided into five parts each subdivided into several *Bâb* The present copy, which consists of parts two to five, begins with the following *Bâb* of the second part

باب صفة رسول الله صلى الله عليه وسلم - عن الحسن بن علي قال
 سأله ، حالي و حال من ابى هاله التمنى و كان وصافا عن حلية رسول الله
 صلى الله عليه وسلم و انا استهي ان يصح ، لى مدتها شيا اتعلق به فعال
 كان رسول الله صلى الله عليه وسلم معهما معهما يتلأأ وجهه تلاأ العمر ليلة
 الدر الخ *

Contents

PART II

The features of the Prophet, fol 1^b, his hard living, fol 3ⁱ, his swords, fol 4^b, his armour, bows and other weapons, fol 5^b, his horses, fol 7^a, his mules and asses, fol 8^a, his camels, fol 8^b, the foundation of the Prophet's mosque at Medina, fol 11^b, the change

¹ From the contents of this *Bâb* it appears that the author closed his work in A H 555 = A D 1160, which may be taken as the date of composition

of the *Qiblah* (the direction in which all Muslims must pray) from Jerusalem towards the Ka bah fol 12^b the erection of the mosque of Quba fol 14 the beginning of the *Adan* (or the call for prayer) fol 14^b the beginning of the fasting in Ramadan the alms and prayer on the day of *Id al Fitr* and the sacrifice of animals on the day of *Id al Adha* fol 15^b the *Minber* (the pulpit from which the *Khutbah* or sermons are recited) of the Prophet fol 16 the *Suffah* (the corridors of the Prophet's mosque) and the *Ashab as Suffah* (the companions of the Prophet who owing to their poverty lived in the corridors of the mosque) fol 18ⁱ the place where the Prophet usually held the funeral prayers fol 19^a the wearing apparel of the Prophet fol 19^b his gold and silver rings fol 23^a his silver mounted iron ring and its engraving fol 23ⁱ how the Prophet's ring fell into a well in the time of the third Caliph fol 24^a the sandals and shoes of the Prophet fol 24^b his *Miswak* (toothbrush) fol 25 his comb collyrium box looking glass etc fol 25^b his persistency in cutting his moustache fol 25^b the white hairs of the Prophet fol 26 how the Prophet used to dye his hair with henna fol 27^a how he disliked black dye fol 27^b description of his hair fol 28^a how he used to draw blood from his body by cupping fol 28^b

PART III

The military expeditions of the Prophet from his first military movement preceding the battle of Badr to the treaty of Hudaibiyah fol 30-44

PART IV

A continuation of the chapter on the Prophet's military expeditions from the conquest of Khaibar to the preparation of the raid on Balqa under Usamah bin Zaid fol 44^b-62

PART V

A brief chronicle of the prominent events connected with the Prophet's life from the first year of the Hijrah to Rabī I A H 11 = A D 632 fol 62^b-65^a how the Jews made an attempt to cast an enchantment over the Prophet fol 65^a how the Prophet was poisoned by a Jewish woman fol 66^b the Prophet's last visit to the cemetery of Baqi and his prayer for his relatives and the Muslim martyrs fol 67^b the last illness of the Prophet fol 68^a the appointment of Abu Bakr as his successor fol 70 the death of the Prophet fol 71^b the number of the days of his illness and the date of his death fol 72^b

The work is mentioned in Hâj Khal, vol III, p 635. No copy of the work is noticed in any other catalogue

The present copy, dated Tuesday, the 26th Du'l-Hijjah, A.H. 887=A.D. 1483, was transcribed by Ahmad bin 'Alî al-Alwâhî, who gives his name at the end of each part

The colophon runs thus —

بسم الله الرحمن الرحيم الكتاب والله تعالى الحمد والمنة في يوم الثلاثاء سادس
عشرين شهر ذي الحجة الحرام سنة سبع و ثمانين و ثمان مائه - علمه
لعمري فقير رحمة رب [احمد بن علي اللواحي] الراحي العفو والمعزة
له ولوالديه و لمن قرأ فيه و بطارفيه..... و ذلك، بعد منط *

The colophon is followed by a note written by Ahmad bin Ahmad bin 'Alî al-Hudaidî, a disciple of Najmaddîn Ibn Fahd (d. A.H. 885=A.D. 1480), who states that the scribe, Al-Alwâhî, read the present work with him from beginning to end, and that he authorised him to narrate his teaching

A fly-leaf at the end contains a note by the scribe, Al-Alwâhî, who states that he also read this work under Fakhraddîn Abû 'Amr 'Uṣmân bin Muhammad ad-Dîmî (d. A.H. 908=A.D. 1503, see An-Nûr as-Sâfir, fol 23^b), who traces his *Isnâd* from the author Ad-Dimyâtî, through two intermediate links, viz, Abû Muhammad 'Abdarrâhîm bin Muhammad bin 'Abdarrâhîm al-Hanafî (d. A.H. 851=A.D. 1447, see Mu'jam of Ibn Fahd, fol 118^a) and Abû 'Umar 'Abdal'azîz bin Muhammad bin Ibrâhîm bin Sa'dallâh bin Jamâ'ah al-Kinânî (d. A.H. 767=A.D. 1366, see Ad-Duray al-Kâminah, vol I, fol 293^b) The reading was completed in several sittings, the last of which was held on Friday, the 10th of Jumâdâ I, A.H. 900=A.D. 1495 The note runs thus

الحمد لله وكفى و سلام على عباده الذين اصطفى اما بعد بعد قرأ
العبد الفقير الى الله تعالى السيح شهاب الدين احمد بن العدد العفري الى
الله تعالى معر الدين على بن السيح شهاب الدين احمد السهير بالالواحي بفع
الله به على سيدنا [و] مولانا العدد العفري الى الله تعالى السيح الامام العالم
العلامة حافظ العصر فخر الدين ابى عمرو عثمان بن المرحوم السيح شمس
الدين محمد بن المرحوم عثمان السهير بالديمى بفع الله بعلومه - مع كتاب
المسمى بالاختصار في سر سدد الشرح مع الامام العالم الحافظ ابى محمد

و ابى ا- د عدد المؤمن بن حلف بن ابى الحسن الدمشقى رحمه الله
 و اچار له ان نرويه عنه نכון روايته له عن جماعة منهم السنيح عن الدني ابو
 محمد عدد الرحم بن محمد بن عدد الرحم الكنعنى عن الكايط عن الدني
 ابى عمر عدد العربى بن محمد بن ابراهيم بن سعد الله ابن جماعة الكنانى
 الكموى عن مؤلفه الكايط ابى محمد و ابى احمد عدد المؤمن بن ا-
 الدمشقى مسمعة حمدة
 صح ذلك

و نسب فى محالس احرها يوم ١١٠٠ عاشر شهر جمادى الاول من عام
 تسعمائة و اچار السنيح المذكور المسار الله فيه لمن مرأه و سمعة او شأ منه او
 حصرة او شأ منه ان نرويه عنه حمدة و ع ما نكور له و عنه روايته
 سرطه المعندر عدد اهل الانر لافط بذلك مرارا بسوال العارى له مرارا
 و الحمد لله وحده و صلى الله على سيدنا محمد و آله و عه * ع

The above note is attested by Usman bin Muhammad ad Dimi
 thus —

صحيح ذلك و كنهه سماه بن محمد الدمي على الله عه *

Written in small cursive Naskh with the headings in red The
 MS seems to be somewhat defective after foll 8^b 9^b 19^b and 70^b

No 1008

foll 335 lines 29 size 11¹ × 8 8 × 4³/₄

وثيق عرى الايمان فى تعصل ~ ، الرحم

TAWSÎQ 'URA'L-ÎMÂN FÎ TAFDÎL HABÎB AR-RÂHMÂN

A comprehensive work on the excellence miracles prerogatives
 and character of the Prophet together with an account of some
 miracles of saints

Author Sharafaddin Abu l Qasim Hibatallah bin Abdarrahman
 bin Ibrahim al Juhani al Hamawi al Barizi سرف الدني ابو القاسم هبة الله
 بن عدد الرحم بن ابراهيم العجنى العمري البارى
 (d A H 738 = A D 1331
 see Lab Cat vol v part 1 No 226)

Beginning:

الحمد لله ذي العزة والسلطان والنعمة والامتدان
 اما بعد فعدا كتاب توديق عرى الإيمان في تفصيل حبيب الرحمن وهو
 مرتبة على أربعة اركان السح •

The work, which is based on the *Kitāb ash-Shifā'* of Qādi 'Iyād (No 991 above), is divided into four *Rukn*, each subdivided into several *Qism* and *Bāb*. The four *Rukn* are as follows

Rukn I The excellence and miracles of the Prophet, fol 4^b.

Rukn II His manners, character and special attributes, fol 72^a.

Rukn III His ready assistance to those who called on him for help, fol 178^b

Rukn IV Some miracles of saints fol 249^b

The last *Rukn* is slightly incomplete at the end. It breaks off abruptly in the middle of the seventh *Bāb*, dealing with the virtues and miracles of the well-known ten companions, whose admission to Paradise was foretold by the Prophet

For other copies see Berlin, Nos 2569-70, Paris, No 1970, and Cairo, vol vi, p 132. See also Brock, vol ii, p 116, and Hāf Khal vol. ii, p 457

Written in fair Naskh, with the headings in red

Not dated. Probably 16th century

Slightly worm-eaten and water-stained throughout. Foll 332-335 are seriously damaged

The title-page contains seals and signatures of several former owners of the MS, the earliest of which is dated A H 1023 = A D. 1614.

No. 1009.

fol 151, lines 32, size $11\frac{1}{4} \times 8$, $8\frac{1}{3} \times 4\frac{1}{4}$

خلاصة السيرة النبوية وزبدة العيص المحمدية

KHULĀSAT AS-SĪRAT AN-NABAWĪ-
 YAH WA ZUBDAT AL-QISAS
 AL-MUḤAMMADIYAH.

A compendious work on the life of the Prophet, being an abridgment of the *Sīrat* of Ibn ʿArabī

The title page reads thus —

كتاب خلاصة السيرة النبوية وريدة القصص الالهية
والانبياء من سيرة عدد الملك بن هشام رحمه الله عدد الله بن سعدة
التخالف من سقطه وعنه الراحي لوصاه و نوانه الهادي بن امير المؤمنين
يعني بن حمزة بن رسول الله •

Author Abdallah bin al Hadī bin al Imam al Mu'ayyad billah
Yahya bin Hamzah bin Rasulallah عليه السلام المؤيد بالله
يعني بن حمزة بن رسول الله

Beginning —

الحمد لله رب العالمين وعلى الله تعالى سددنا محمد حاتم الدين
وعلى آله الطاهرين وبعد فاني رأيت الهمم في رمينا هذا عن طلب
العلوم متعصرة والعرايم في العلم فابرة حاسرة الخ •

Neither the date of the author's death nor particulars of his life are known. His grandfather Al Mu'ayyad billah Yahya a distinguished scholar and Imam of the Zaidi sect of Yemen who was born in A H 669=A D 1271 and was proclaimed Imam in A H 730=A D 1330 wrote a voluminous work on the Zaidi law entitled *Al Intisār* and commentaries on the *Muqaddimah* of Ibn Babashad (d A H 469=A D 1076) and the *Kafiyah* of Ibn Hafib (d A H 646=A D 1248). This Al Mu'ayyad billah Yahya died in the fort of Hiran in A H 747=A D 1346 and was buried at Dīmar. See Aqilat ad Daman fol 76^a. See also Brock vol II p 186 where it is stated that his death took place in A H 749=A D 1348.

We are told in the preface that Abu Ishaq al Muttalibī (d A H 151=A D 768) wrote a comprehensive work on the life of the Prophet which was subsequently abridged by Abdalmalik bin Hisham (d A H 218=A D 833). As this abridgment of Ibn Hisham was still too lengthy and tedious for students our author abridged it in the present concise form omitting verses and long anecdotes.

The present abridgment like the original text is not divided into chapters. It treats briefly of the most prominent events connected with the Prophet's life from his birth to his death ending with an elegy on him composed by Hasan bin Sabit.

Colophon —

تم كتاب سيرة رسول الله برسم مالكها سيدنا العاصي
العلامة الراهد العلامة عماد الدين و سراج المتعين و بدارس السبعة الميامين
و بكل الآداء المطهرين يحيى بن الحسن طول الله عمره
و كان العراق من ربهدة المسخنة المباركة صلى يوم الأحد ناله ، يوم من
شهر شوال سنة ثمانين و اله ، و ذلك على يد العبير حسن
بن يحيى الأسى عفى الله عنه *

According to the above colophon, the present copy, dated A H 1080=A D 1670, was transcribed by Yahyâ al-Ânsî at the instance of Yahyâ bin al-Husain, a nobleman of San'â, who died in A H 1090=A D 1679 See Nasamat as-Sahar, vol II, fol 234^b

Written in Arabian Naskh, with occasional rubrics and some marginal notes Foll 53^b and 55^b contain large gaps

The title-page and the last folio contain several notes by former owners of the MS

No. 1010.

fol 331, lines 17, size $10 \times 6\frac{3}{4}$, $7\frac{1}{2} \times 4$

المنتقى في سيرة النبي المصطفى

AL-MUNTAQÂ FÎ SÎRA'I' AN-NABÎ
AL-MUS'I'AFÂ.

A rare copy of a work on the life of the Prophet, by Sa'idaddîn Muhammad bin Mas'ûd al-Kâzarûnî الكارونى، who was a disciple of Al-Mizzî (d A H 742=A D 1341), became known as a traditionist, settled at Medina, and died towards the end of Jumadâ II, A H 758=A D 1357 See Ad-Durar al-Kâminah, vol II, fol 261^a, and Brock, vol II, p 195

Beginning

الحمد لله الذى خلق نور محمد صلى الله عليه وسلم قبل الانشاء
[Sic] (الاشياء) ثم خلق من نورة العرش و الكرسي و اللوح و العلم
اما بعد فانه يقول حاتم الاحاديث ، النبوية سعيد [الدين] محمد بن المسعود
الكارونى المدينى جعله الله ممن جعل كتابه حجة كلامه الحج *

Haj Khal vol vi p 167 curiously enough mentions that the work was originally written in Persian by Muhammad bin Mas'ud al Kazaruni and after enumerating all the divisions which exactly agree with those in the present copy remarks that it was translated into Arabic by Al Kazaruni's son Afifaddin

An excellent account of this work is given in Lib Pers Cat, vol vi No 484 where it has been held that the work was originally composed in Arabic and that Haj Khal has confounded the works of the father and the son. The Persian translation rendered by Afifaddin was completed at Shiraz in A H 760 = A D 1359 that is to say two years after the death of Sa'adaddin Muhammad al Kazaruni.

For the contents and other particulars of the work see Lib Pers Cat loc cit. For other copies of the Arabic text see Waliaddin No 883 and Yen No 857. See also Br Mus No 920 where it is designated as كتاب مولود النسي

Written in ordinary Nasta'liq. Slightly worm eaten.

Dated Friday the 21st Rajab A H 1257 = A D 1841

No 1011

fol 63 lines 17 size $7\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 4$

الإشارة إلى سيرة المصطفى

AL-ISHÂRAH ILÂ SÎRAT AL-MUSTAFÂ

A short life of the Prophet with brief notices of the Caliphs by Alaaddin Abu Abdallah Mughaltai bin Qilij bin Abdallah al Hikri al Hanafi علاء الدين ابو عبد الله مغلطاى بن قلىج بن عبد الله الحكرى الحنفى (d A H 762 = A D 1361 see Lib Cat vol v part 1 No 221)

The full title of the work as stated in Haj Khal vol 1 p 308
الإشارة إلى سيرة النبي وآل بيته من بعده من العلماء

Beginning —

بسم الله العبار والصلاة والسلام على آل بيته المختار وال

وله من الاطهار ما طرد الليل النهار *

We are told in the preface that the author wrote the present work at the request of Qadîl Qudat Jalaladdin (i.e. Muhammad bin Abdarraḥman bin Umar al Qazwini) who was born in A H 666 = A D

1267, and died in A H 739=A D 1338, see *Ad-Durar al-Kâminah*, vol II, fol 159^a), extracting material from his other, more detailed, life of the Prophet, entitled *Az-Zahr al-Bâsim fî Sîrat Abî'l-Qâsim* (see *Haj Khal*, vol III, p 545)

The life of the Prophet, beginning with an enumeration of his various names, ends on fol 50^b with an account of his virtues and prerogatives. The short chronological sketches of the Caliphs, from Abû Bakr to the last 'Abbâsid Caliph, Al-Musta'sim (A H 640-656=A D 1242-1258), foll 51^a-63^a, are said to have been based on the works of At-Tabarî (*d* A H 310=A D 923), Ibn Miskawayh (*d* A H 421=A D 1030), Ibn Abî'l-Azhar (i.e. Muhammad bin Mazid, who died in A H 325=A D 937, see *Bugyat al-Wu'ât*, fol 78^a), Al-Fasawî (i.e. Ya'qûb bin Sufyân, who died in A H 277=A D 891, *Taḍkirat al-Huffâz*, vol II, p 160), *Khalifah bin al-Khayyât* (*d* A H 240=A D 855, see *ibid.*, p 23), *Khatîb al-Bagdâdî* (*d* A H 463=A D 1071), Ibn 'Asâkir (*d* A H 571=A D. 1176), Ibn Hibbân (*d* A H 354=A D 965), Ibn al-A'sîr (*d* A H 630=A D 1234), Al-Mas'ûdî (*d* A H 345=A D 956), Ibn al-Jazzâr al-Ansârî (*d* A H 669=A D 1270), and others.

The present copy, like that noticed in Br Mus Suppl, No 513, ends with a short elegy on the devastation of the Muslim lands by Tartars.

For other copies of the work see Br Mus Suppl, No 513, Berlin, No 9582, Munchen, No 448, Ayâ Sûfiyah, No 3164, and Cairo, vol V, p 9. See also *Haj Khal*, vol I, p 308, and Brock, vol II, p 48.

In the following note on the title-page, the scribe, who does not reveal his name, states that the present copy was transcribed from that written by Qâdî Jamâladdîn Yûsuf bin Sharafaddîn Mûsâ al-Malatî (*d* A H 803=A D 1401, see *Tâj at-Tabaqât*, vol IX fol 25^b), whom the author had authorized to read the work in his presence and to copy it from his original —

نقلته من نسخة كتبه ، بخط المرحوم شيخ الحنفية بركة ، وفاسى
الديار المصرية جمال الدين يوسف ، بن شرف الدين موسى الملقب وعبد
أحار المصنف ، الشيخ جمال الدين المذكور بحسب رأته عليه و نقله من أصله
و مؤلفه ، النسخة و مصنفه ، بحمد الله *

Written in distinct fair Naskh on thick creamy paper, with some marginal notes. Not dated. Probably 17th century.

The last three folios have been supplied by a later hand, with the following note at the end

تم تكميل هذه السيرة السريعة الشهيرة و التاريخ الدافع تأليف الامام
الكثير العاظم معطاني الشهير من نسخة ثمانية مكررة سنة ١٢٣٥ *

No 1012

fol 141 lines 15 size 8×5½ 6×4

كتاب الانوار و معارج السرور و الافكار

KITÂB AL-ANWÂR WA MIFTÂH AS-SURÛR WA'L-AFKÂR

An account of the Prophet's birth and his early life concluding with his marriage with Khadijah the daughter of Khuwailid

Author Abul Hasan Ahmad bin Abdallah bin Muhammad al Bakri ابو الحسن احمد بن عبد الله بن محمد البكري

Beginning —

الحمد لله الذي خلق روح - محمد صلى الله عليه و اله و اله
خلق الارواح و بعد فاعلم انما الرابع لسماع الاحبار الواردة في
سائر فصول القى العرشى و الطالب لاسماع الانوار الدانية في بيان شمائل
الرسول المكي المدني الهاشمي *

The author Al Bakri whose dates are not known was evidently a Shi'ah and a native of Basrah. In Br Mus Suppl No 514 it is suggested that he must have lived before A H 784=A D 1382

The present work which for the most part contains fabulous accounts of the Prophet was written as the author tells us in the preface to be recited in the religious assemblies usually held every year in the month of Rabi I

For the contents of the work see Berlin No 9525. For other copies see India Office No 1034 v and Br Mus Suppl No 514. See also Haj Khal vol 1 p 483 and Kashf al Hujub fol 20*

The work has been printed viz in A H 1258

Written in fair Naskh within double red and blue ruled borders. A few folios after fol 19 seem to be wanting

Not dated Probably 18th century

No. 1013.

foll 45, lines 21, size $7\frac{3}{4} \times 6$, $5\frac{1}{2} \times 3\frac{1}{2}$

حَايَةُ السُّوْلِ فِي خِصَائِصِ الرَّسُولِ
 GĀYAT AS-SU'ŪL FĪ KHASĀ'IS
 AR-RASŪL.

A work on the excellence and distinctive attributes of the Prophet, by Sīrājaddīn Abū Hafs 'Umar bin 'Alī bin Ahmad bin Muhammad al-Ansārī al-Andalusī ash-Shāfi'ī commonly called Ibn al-Mulaqqin سراج الدين ابو هاشم عمر بن علي بن احمد بن محمد الانصاري الدناي (d. A. H. 804 = A. D. 1401, see Lib Cat, vol. XII, No. 774)

Beginning

الحمد لله على افضاله وانكره على توالي آلائه
 وبعد فعدا مختصرنا ان شاء الله تعالى قدما يتعلق به خصائص اشرف
 المخلوقين واول السائقين واللاحقين الرحمة

The work is divided into four *Anwā'*, each being subdivided into two *Qism*. Each *Qism* is again subdivided into numerous short *Masā'il*. The four *Anwā'* are as follows

- I Fol. 2^a النوع الاول الواحات والسموات في اهتمامها بزيادة الدرجات *
- II Fol 12^a النوع الثاني ما احتسب به صلى الله عليه وسلم من المحرمات وذلك مكرمه له *
- III Fol 17^a النوع الثالث ما احتسب به من الواحات والسموات توسعة عليه وتثنيها على ان ما احسن به من اللاحقة لا ياميه عن طاعة وان الهى غيره *
- IV Fol 29^b النوع الرابع ما احتسب به صلى الله عليه وسلم من العوائل والكرامات *

The work ends with a *Khâtimah*, dealing with some especial miracles of the Prophet

In the following concluding lines, we are told that the author wrote the present work at Cairo, in Rabî' II, A. H. 767 = A. D. 1365, when he was still thinking of adding some new material

هذا احرم ما يدرج جمعه صلى الله عليه وسلم وانا ساع في الرئادة على
 ذلك اعادني الله على ذلك مخصصه في الزمان لا يحصى
 وافق القراع منه في يوم الاحد المبارك من اول شهر ربيع الثاني سنة
 سبعة وستين و ستمائة وذلك بالعاخرة *

For other copies see Yenı No 273 and Cairo vol vii p 630
 See also Brock vol ii p 93 and Haj Khal vol iv p 301

Written in Naskh with the headings in red

Dated Monday the 9th Du l Qa dah A H 1085=A D 1670

Scribe عيسى بن منصور بن سليمان بن سليمان الدليموني المالكي

No 1014

fol 150 lines 13 size $10 \times 7\frac{1}{4}$ $7\frac{1}{4} \times 5$

(MS contains two separate works bound together)

fol 1-79^b

I

The Same

An incomplete copy of the preceding work beginning like the above and breaking off abruptly in the middle of the second *Qism* of the fourth *Naw* (نوع)

II

fol 80 -150^b

شمال النبي

SHAMÂ'IL AN-NABÎ

A defective copy of the *Shama'il an Nabî* of At Tirmidî (see No 980 above)

Several folios at the beginning are wanting It opens abruptly with a portion of the chapter dealing with the wearing apparel of the Prophet (باب ما جاء في لباس رسول الله) —

فله يدب محرمه قال رأيت النبي صلى الله عليه وسلم

وعليه اسماء الح *

Written in fair bold Naskh with the headings in red

Not dated Probably 17th century

No. 1015.

foll. 29, lines 23, size 8×6, 5×4

(Three tracts bound together.)

I.

foll 1-13

مورد الصادى فى مولد الهادى

MAWRID AS-SÂDÎ FÎ MAWLID
AL-HÂDÎ.

An account of the Prophet's birth and his early life, by Al-Hâfiz Shamsaddîn Muhammad bin 'Abdallâh bin Muhammad bin Ahmad bin Muġâhid ad-Dimashqî al-Qaisî ash-Shâfi'î, commonly called Ibn Nâsiraddîn بن ناصر الدين بن عبد الله بن محمد بن أحمد بن موحيد الدمشقي القيسي الشافعي الشهير بابن ناصر الدين

Beginning —

الحمد لله على ما منح من الدعم و مدح من الدعم و دفع من السعم
بمولد سيد العرب و العجم *

The author, a traditionist of some reputation and the teacher of 'Umar Ibn Fahd al-Makkî (d A H 885=A D 1480), was born at Damascus in Muharram, A H 777=A D 1375, and was educated at his native city under several eminent scholars After completing his education he made a pilgrimage to Haramain, and visited several other places, such as Egypt, Ba'labakk and Aleppo He held at Damascus the post of Imâm of the Nâsirî mosque, and subsequently, in A H 837=A D 1434, he was appointed Principal of the Dâr al-Hadîs al-Ashrafîyah He wrote a large number of books, some in verse and others in prose Besides the present work, the following compositions of his are enumerated in the Mu'jam of Ibn Fahd (fol 229^b)

- 1 جامع المختار في مولد المختار, in three vols
- 2 بديعة السنان عن موت الاعيان, a comprehensive versified work, containing altogether one thousand verses
- 3 عقود الدرر في عام الأثر, another versified work, on the science of tradition
- 4 اللط الرائق في مولد خير الخلائق, an account of the Prophet's birth
- 5 الراح الوهاج في اردواح المعراج, an account of the Prophet's ascension to heaven

- 6 **الاحبار بوفاه المحتار** an account of the Prophet's death
- 7 **الاحبار من** a work on Hadīṣ
- 8 **في اسماء الرجال** an orthographical dictionary of such names of traditionists as are written similarly and are therefore liable to be confounded with each other
- 9 **الاعلام بما وقع في** a treatise dealing with some errors found in the work of Ad Ḍahabī entitled *Al Mushṭabih*
- 10 **شرح حديث ام رزق** a work on Hadīṣ
- 11 **برد الاكباد عن بعد الاولاد** See *Haḡ Khal* vol II p 42

He died at Damascus on Friday the 27th Rabi' II A H 842 = A D 1438 See *Muḡam* of Ibn Fahd fol 229^b *Al Qabas al Hawi* vol II fol 79^b *Dustur al Ilam* fol 146^b and *Taḡat Tabāqat* vol I fol 190^a

No copy of the work is noticed in any other catalogue

Written in fair Naskḥ Dated Friday the 23rd Rabi' I A H 1050 = A D 1640

Scribe **محمد بن علي بن علاء الدين بن احمد بن ابي بكر المروعي السامعي**

II

fol 14 - 23

عرف العرب بالمولد الشريف

'URF AT-TA'RĪF BI'L-MAWLID ASH-SHARĪF

A short tract dealing with the Prophet's birth and his distinctive attributes by **Shamsaddīn Abū l Khair Muhammad bin Muhammad bin Muhammad bin Alī bin Yusuf al Umari ad Dimashqī ash Shirazī** commonly called **Ibn al Jazari** **شمس الدين ابو الخير محمد بن محمد بن محمد بن يوسف العمري الدمشقي السمراري الشيرازي الجازري**

Beginning —

الحمد لله الذي جعل شهر ربيع الاول بالمولد الشريف ربيع العلوب
وحلته عن عبادة الموم و ارال بوحودة الكروب
ومولد سد الاولى والاحرنى وفاد العرب المكملين اليه *

The author **Ibn al Jazari** was born on the night of Saturday the 25th Ramadan A H 751 = A D 1350 at Damascus where he was brought up and educated. He held several distinguished posts in his native city and founded a Madrasah in which he delivered

lectures on the Qurân In A H 798=A D 1396 he sailed from Alexandria for Brussa, where he gained the favour of Sultân Bâyezîd I (A H 792-805=A D 1389-1403) After the overwhelming defeat of Bâyezîd I, in A H 804=A D 1402, by Tamerlane, our author attached himself to the service of the latter, and proceeded with him to Samarqand, where a large number of pupils thronged round him for lessons in Hadîs, Qurân and other branches of Muhammadan literature After the death of Tamerlane, he was appointed Qâdî of Shîrâz, where he settled permanently and wrote a large number of books He died on Friday, the 5th Rabî' I, A H 833=A D 1429 See Mu'jam of Ibn Fahd, fol 275^a, Tâj at-Tabaqât, vol ix, fol 148^b, Dustûr al-I'lâm, fol 32^a, Al-Qabas al-Hâwî, vol ii, fol 116^a, and Muġmal Fasihi, fol 261^b

No copy of the present tract is noticed in any other catalogue

Written in the same hand, and by the same scribe, as the first tract

Dated Thursday, the 13th Rabî' II, A H. 1050=A D. 1640.

III

fol 23^b-29^b

عن المقصد في عمل المولد

HUSN AL-MAQSAD FÎ 'AMAL AL-MAWLID.

In this short tract the author, Jalaladdîn 'Abdarrahmân bin Abî Bakr as-Suyûtî حلال الدين عدد الرحمن بن ابى بكر السويطى (d A H 911=A D 1505, see Lib Cat, vol v, part i, No 123), sets out to prove that the celebration of the Prophet's birthday is fundamentally lawful in Islam

Beginning —

الحمد لله وسلام على عبادة الدين اصطفى وبعد فقد وقع السؤال عن عمل المولد النبوي في شهر ربيع الاول ما حكمه من حبه ، السرعة وهل هو محمود او مذموم وهل يثاب فاعله او لا و الجواب عندي ان اصل عمل المولد الذي هو اجتماع الناس وقرأه ما تيسر من القرآن ورواية الاحبار الواردة في مدد امر النبي صلى الله عليه وسلم وما وقع في مولدة من الآيات ثم يمد لهم سباط ياكلونه و يتصرفون من عز زيادة على ذلك من الدعاء الحسنة التي يذاب عليها صاحبها لما فيه من تعظيم ودر النبي صلى الله عليه وسلم و اطهار العرج و الاستعداد بمولدة الشريفة ، الخ *

The tract begins with a short account of Al Malik al Muzaffar Abu Sa'id Kubbur of Irbil (A H 586-630=A D 1190-1232) who is said to have been the first sovereign to celebrate the Prophet's birth day on a grand scale

Another copy of the present tract is noticed in Berlin No 9544 See also Haj *Iḥḥal* vol iii p 69 and Brock vol ii p 157

Written in the same hand and by the same scribe as the first tract

Dated A H 1050=A D 1640

No 1016

fol 244 lines 25 size 12×8 8×5

بَهجة المحافل ونبهة الامال

BAHJAT AL-MAHÂFIL WA BUGYAT AL-AMÂSIL

A compendious work on the life features manners and character of the Prophet

Author Imadaddīn Abu Zakariya Yahya bin Abi Bakr al Amiri
عماد الدين ابو بكر يحيى بن ابى بكر العامري

A short life of the author is given in a note on the title page where it is stated that he was a disciple of Muhammad bin Muhammad bin Muhammad bin Abdallah bin Fahd al Makki (d A H 871=A D 1466 see *Mujam* of Ibn Fahd fol 278^b) the author of *Kitab al-asraf 'ala al-jam' bi al-nabk al-piraf wa bi nahj al-asraf* the author of *al-risala* Besides the present work our author wrote *al-risala* (see Haj *Iḥḥal* vol iii p 519) *Kitab al-nahj fi al-piraf* (see Hand list No 2858) and *al-risala* He died on the 10th Jumada II A H 893=A D 1488 and was buried at Qubbatu *Iḥḥarad* (قبة حرس) in Tihamah See also Brock vol ii p 72

Beginning —

* الحمد لله الواحد الوارحمن الواعظ الصمد العديم الخ

Among his numerous sources the author names the following in the preface —

- 1 *A Sirat al Kubra* by Muhammad bin Ishaq al Muttalibi (d A H 151=A D 768)
- 2 An abridgment of the same by Abdalmalik bin Hisham (d A H 218=A D 833)

3. *Khulâsat as-Siyar*, by Al-Muhibb at-Tabarî (*d.* A H. 694 = A D 1295)
4. *Kitâb ash-Shamâ'ul*, by At-Tirmidî (No 980 above)
5. *Kitâb al-Jâmi'*, by Abû Muhammad Ibn Hibbân (*d.* A H 354 = A D 965)
6. *Kitâb ash-Shihâ'*, by Qâdî 'Iyâd (No. 991 above)

The work is divided into three *Qism*, each being subdivided into several *Bâb*. The three *Qism* are as follows

Qism I A short chronicle of the prominent events connected with the life of the Prophet, from the date of his birth to that of his death, in six *Bâb*, fol 2^b

Qism II The various names of the Prophet, his outward appearance, distinctive attributes and miracles, in four *Bâb*, fol 168^a

Qism III The manners, character, excellence and sayings of the Prophet, in four *Bâb*, fol 188^a

The work was completed, as stated in a note at the end, on Sunday, the 14th Ramadân, A H 855 = A D 1451

For other copies see Berlin, No 9590, Paris, No 1976, India Office, Nos 173-5, Stewart, p 33, Yenî, No 825, Râmpûr, p 653, and Âsafîyah, p 868

Written in fair Naskh, with occasional marginal notes ascribed to Al-Ashkhar al-Yamanî (*d.* A H 991 = A D 1583), a short biography of whom is given on the title-page, where it is stated that he wrote a commentary on the present work (see No 1017 below)

The first two folios are supplied in a later hand

Dated Saturday, the 24th Muharram, A H 932 = A D 1525

Several notes by former owners of the MS are found on the title-page as well as at the end

Six fly-leaves at the beginning contain miscellaneous notes and extracts from various books.

No. 1017.

fol. 296, lines 21, size $10 \times 6\frac{1}{2}$, $7\frac{1}{2} \times 4\frac{1}{4}$.

شرح بهجة المصافى

SHARH BAHJA'I' AL-MAHÂFIL.

A rare copy of a commentary on the preceding work.

The author does not reveal his name, but the fact that the

present commentary includes verbatim all the notes by Al Ashkhar al Yamani found in the margins of the preceding work gives us reason to believe that it is the work of the same Al Ashkhar whose full name is Jamaladdin Abu Abdallah Muhammad bin Abi Bakr bin Abdallah al Ashkhar al Yamani جمال الدين ابو عبد الله محمد بن ابي بكر بن عبد الله الاسحار اليمني He was a disciple of Ibn Hajar al Haysami (to whom he refers as his Shaikh and teacher in the present work fol 10^b 75* and 185) and was born in A H 945 = A D 1538 Besides the present work he wrote a versified work on grammar entitled الغنى في النحو a poem on the principles of law a versified version of *Al Irshad* a work on Shafi'i law by Sharafaddin Isma'il bin Abi Bakr al Muqri al Yamani (d A H 837 = A D 1433) and an abridgment of a work of Abu l Hasan Ahmad bin Muhammad bin Ibrahim al Ashari entitled النفاحة في علم المساجد (see Haj Khal vol II p 326) He died in A H 991 = A D 1583 See An Nur as Safir fol 198 and Al La al al Mudiayah fol 263

Beginning —

الحمد لله قال السمع وبه اسعس وعلنه انوكل احمدك اللهم على
 ما اسلبك من نعمائك الدوام السوامل و اشكرک على ما احرك من
 الالك العوام الكوامل وبعد فان نعمة المتاحل للامام
 الحافظ ابي زكريا يحيى بن ابي بكر العامري العلامة الفاضل لما كاتب
 من احسن الكتب الخ *

Incomplete at the end It breaks off in the beginning of the third *Bab* of *Qism III*

No other copy of the work is known to exist

Written in fair Nasta'liq with quotations from the text in Naskh Slightly water stained and worm eaten Short lacunae are numerous

Not dated Probably 18th century

No. 1018.

foll 241, lines 31, size 11×7; 8×5.

المعجزات، والخصائص النبوية

AL-MU'JIZÂ'Î WA'L-KHASÂ'IS AN-NABAWÎYAH.

A work on the miracles and especial attributes of the Prophet, by Jalâladdîn 'Abdarrahmân bin Abî Bakr bin Muhammad as-Suyûtî حلال الدين عبد الرحمن بن ابي بكر بن محمد السوطي (d. A. H. 911 = A. D. 1505, see Lib Cat, vol v, part 1, No 123)

In an endorsement on a fly-leaf at the beginning, the work is entitled *Kifâyat at-Tâlib al-Labîb Fi Khasâ'is al-Habîb*, under which title the work has been printed in Haïdarâbâd (Deccan), A. H. 1319 In Hâj Khal, vol iii, p. 140, it is designated *Al-Khasâ'is an-Nabawîyah*, but the author himself, in his autobiography given in the Husn al-Muhadarah, fol 82^a, calls the work *Al-Mu'jizât wa'l Khasâ'is an-Nabawîyah*

Beginning

الحمد لله الذي اطلع في سماء النبوة سراجا لامعا و عمرا ممددا
 هذا كتاب مرفوع يسجد بعضه المعرون و سحاب مرفوع يحكى بوائله الافه من
 و الاقربون كتاب بعس حليل محله من الكتب ، محل الدرّة من الاكليل او
 موضع السجدة من آى التدريل الح *

We learn from Hâj Khal., vol iii, p 140, that As-Suyûtî spent twenty years in collecting materials for the present work In it he enumerates more than one thousand miracles and special attributes of the Prophet Hâj Khal states further that the author wrote an abridgment of the present work, with the title *Unmûdaḡ al-Labîb fi Khasâ'is al-Habîb*

For other copies see Berlin, No 2576, Paris, No 1978, Alger, No 1687, Cairo, vol 1, p 338, Kopr, No 283, and Âsafiya, p 624 See also Brock, vol ii, p 146

Written in ordinary Naskh, with the headings in red The first folio is supplied in a later hand

Dated the 22nd Dû'l-Hijjah, A. H. 1001 = A. D. 1593

Scribe محمد بن عبد الرحمن بن علي بن خالد بن عيسى المعمرى

No 1019

fol 285 lines 23 size $7\frac{1}{2} \times 5\frac{1}{2}$ 6×4

The Same

A fragment of the preceding work with the following spurious beginning —

الحمد لله الذي علمنا ما لم يكن يعلم وصلى الله على سيدنا محمد
وعلى اله وصحبه وسلم وبعد فهذا كتاب $\text{أ} \text{د} \text{ه}$ من الآثار و ه من
الأحدر المندبح به أولوالدهي و يعتبر أولوالانصار و سميته بالخصائص
و المعكرات و الله أسأل حسن العنة و حاتم مرسدة الحج *

It corresponds with fol 147^b to the end of the copy noticed above and begins abruptly with a portion of the chapter on the Prophet's miracle in making water gush out from between his fingers — (كف يبع الماء من بين أصابعه السريعة)

أخرج ابن سعد من طريق سعد بن ريش عن ابن قال حدثنا مع
رسول الله صلى الله عليه وسلم إلى ما فندبني إلى ندر عرس و انه يستقى
منها على حمار ثم يعوم عامة الدهار ما يجد فيها ماء ه من في الدلو و ردة
فيها فحاشب بالرواء الحج *

Written in cursive Naskh with the headings in red

Dated Monday the 22nd Rabi I A H 1051 = A D 1641

The title page contains the signatures of several former owners of the MS There is also a seal of Sayyid Sadraddin Ahmad of Buhar dated A H 1307 = A D 1889

No 1020

fol 92 lines 17 size $9\frac{1}{2} \times 6$ $6\frac{1}{2} \times 3\frac{1}{2}$

مع الرؤف العرب

FATH AR-RA'UF AL-QARÎB

A concise commentary on As Suyuti's *Unmûdaj al Labib fî Khassa is al Habib* which itself is an abridgment of the preceding work *Al Mu jazât*

Author Zamaddîn 'Abdarra'ûf Muhammad bin Tâj al-'Ârifîn bin 'Alî bin Zam al-'Âbidîn al-Haddâdî al-Munâwî, ash-Shâfi'î ريس الدين عدد بن تاج العارفين بن علي بن ريس العابدین الحدادی، الداوی السافعی (d A H 1031=A D. 1622, see Lib Cat, vol v, part ii, No 420)

Beginning

الحمد لله تعالى و كفى و السلام على اشترى ، الرسل المصطفى و بعد
معول العدد الصعد ، الواو بكرم اللطيه ، عدد الرؤ ، ابن المداوى هذه
عكاله سمية على الخصائص الدوية للجلال السيوطى المسمى ادمودح
الليد . الح *

We learn from Hâj Khal, vol 1, p 467, that besides the present work Al-Munâwî wrote a copious commentary on the *Unmûdaj al-Labib* of As-Suyûtî, entitled فتح الرؤى المصيب.

The work is divided into two *Bâb*, the first dealing with the distinctive attributes of the Prophet, and the second with his special characteristics and prerogatives

For other copies see Br Mus, No 186, and Cairo, vol 1, p 290

Written in good Naskh, with a tastefully illuminated frontispiece, within double red and blue ruled borders The quotations from the text are in red

Dated Tuesday, the 23rd Rabî' II, A H 1291=A D 1874.

Scribe مصيبى الهـ د

No. 1021.

fol 469, lines 25, size $10\frac{1}{2} \times 7\frac{1}{4}$, 7×4

المواهب . اللادنية بالمفح المصمديه

AL-MAWÂHIB AL-LADUNÎYAH BI'L-MINAH AL-MUHAMMADIYAH.

The well-known life of the Prophet, by Shihâbaddîn Abu'l-'Abbâs Ahmad bin Muhammad bin Abî Bakr al-Khatîb al-Qastallânî ash-Shâfi'î هـ اب الدين ابو العباس هـ د بن ابى بكر الخطيب القستالانى الشافعى (d A H 923=A D 1517, see Lib Cat, vol v, part 1, No 169)

Beginning

ربما آتدا من لدنك رحمة الحمد لله الذي اطلع فى سماء
الارل شمس انوار معارفه . الدوة المصمديه الح *

In *Haj Khal* vol vi p 245 where the work is said to be a very useful and good production of its kind it is stated that As Suyuti was much prejudiced against this work and publicly made disparaging remarks about it because Al Qastallani had quoted passages from one of his works without mentioning his name. Al Qastallani having been informed of this by Shaikh al Islam Zai ariya Al Anzari (d A H 926=A D 1520) proceeded from Cairo to Ar Rawdah to apologise to As Suyuti in person.

It is stated at the end that the original draft of the work was finished on the 2nd Shawwal A H 898=A D 1493 and that the author's fair copy was completed on the 15th Sha bin A H 899=A D 1494.

For the contents of the work see Berlin No 9591. For other copies see Goth No 1795 München Nos 454 455 India Office Nos 179 180 Nur Ufmaniyah Nos 3432 41 Yeni No 905 Aya Sufiyah No 3189 Köpr No 1176 Hamidiyah No 994 Cairo vol i p 434 Alger Nos 1689-91 Rampur p 661. See also Brock vol ii p 73.

The work has been printed along with its commentary by Az Zarqani (d A H 1122=A D 1710) in eight volumes Bulaq A H 1278. The text has been reprinted in Cairo A H 1281.

Written in Naskh with notes and emendations in the margins. Not dated. Probably 17th century.

A fly leaf at the end contains a few *Hadis* dealing with the excellence of knowledge.

No 1022

fol 246 lines 20 size 12×8½ 8½×5½

The Same

Another incomplete copy of the same work beginning as usual and ending with the fifth *Maqsad* (on the Prophet's ascension to heaven).

Written in fair Naskh with the headings in red.

Dated A H 1185=A D 1771. According to a note at the end fol 98-116 184-187 and 237-246 were supplied in a later hand in Jumada I A H 1217=A D 1802.

No. 1023.

foll. 218, lines 23, size 8 × 6, 6½ × 3½

حاشية على المواهب اللدنية

HÂSHÎYAH 'ALA'L-MAWÂHIB
AL-LADUNÎYAH.

A gloss on the preceding work, by Shamsaddîn Muhammad bin Ahmad al-Khatib ash-Shawbarî الحبيب بن أحمد الخياط الشوبري السوري

Beginning

هذا لمن انار [من] مسكوة محمد دوائر المواهب اللدنية
وبعد فعدة واشى ربيعة و معان دفعه ردتها عن كتاب المواهب اللدنية
ما وجدته بخط شيخنا شمس المله والدين حاتمه العلماء
الراستخين محمد بن احمد كتاب الدين الشوبري الحج *

The author, Ash-Shawbarî, a distinguished scholar, deeply-versed in Shâfi'î law, and commonly called the Shâfi'î of the age, was born at Shawbar (a village in Egypt) on the 21st of Ramadân, A H 977 = A D 1570 After finishing his primary education at home, he and his brother, Ahmad ash-Shawbarî (d A H 1066 = A D 1656), journeyed to Munyatu Rûh, where both of them attended the lectures of Ahmad bin 'Alî ash-Shinnâwî (d A H 1028 = A D 1619). Afterwards our author went to Cairo, where he was admitted to the Jâmî' al-Azhar After completing his education there, he was appointed professor of Shâfi'î law in the same institution He wrote several works Besides the present work, the following compositions of his are enumerated in the Khulâsat al-Asar, vol III, p 386

حاشية على 3, حاشية على شرح التحرير 2, حاشية على شرح الوفاء 1
حاشية على العباد 4, شرح الأربعين لانس ححر

He died on the night of Tuesday, the 26th Jumâdâ I, A H 1069 = A D 1659 See Khulâsat al-Asar, vol III, p 385, 'Iqd al-Jawâhir wa'd-Durar, fol 185^b, Tâj at-Tabaqât, vol XI, fol 160^b

We are told in the preface, as well as at the end, that the author originally wrote glosses in the margins of a copy of *Al-Mawâhib al-Ladunîyah* One of his disciples (whose name is not mentioned) copied and arranged them in the present book

For other copies see Berlin No 9594 and Cairo vol 1 p 334

Written in Arabian Naskh The quotations from the text are marked by the word *قوله* in red

Dated Wednesday the 23rd *Shawwal* A H 1076=A D 1666

No 1024

fol 347 lines 31 size $12 \times 7\frac{3}{4}$ $7\frac{1}{2} \times 4\frac{3}{4}$

سِر المطالب السند

TAISÎR AL-MATÂLIB AS-SANÎYAH

The first volume of a gloss on the same work by Nuraddin Abu d Diya Ali bin Ali ash Shabramallis *نور الدين ابو الصياء على بنى على السبر اعلى*

The full title of the work as stated in the preface is as follows —

سِر المطالب السند ٢ اسرار المواعيد اللدنية

Beginning —

الحمد لله الذى اشرق شمس سماء العلماء اهل الكرامة وحلهم و به

الابتداء الى يوم العمامه الحج •

The author Ash Shabramallis was born at Shabramallis (a town in Egypt) in A H 997=A D 1589 When three years of age he lost his eye sight owing to an attack of small pox He learnt the Quran by heart and received his primary education at his native place and then in A H 1008=A D 1599 his father took him to Cairo where he studied under Abdarrauf al Munawi (d A H 1031=A D 1622) Ali al Halabi (d A H 1044=A D 1634) Ali al Ujhuri (d A H 1066=A D 1655) and several other eminent scholars He acquired great knowledge in various branches of learning and held the post of Principal of Jam al Azhar

Al Muhibbi in the *Khulasat al Aṣar* vol iii p 174 tells us that Ash Shabramallis wrote a large number of books Most of them were in the hands of his disciples but they either reproduced them as their own or lost them through carelessness Besides the present work and those mentioned in Brock vol ii p 322 the following compositions of his are enumerated in the *Khulasat al Aṣar* (*loc cit*) —

1 حاسنه على سرح السمائل لاس حجر

2 حاسنه على سرح الرزاق الصغير لاس فاسم

3 حاشية على شرح أبي سجع لأبي فاسم العري.

4 حاشية على شرح الحريرى للقاصى ركباً.

He died on the night of Thursday, the 18th *Shawwâl*, A H 1087 = A D 1676. See *Tâj at-Tabaqât*, vol. xi, fol. 224^a, *Khulâsat al-Asar*, vol iii, p 174, '*Iqd al-Jawâhir Wa'd-Du'ar*, fol 218^b, and *Brook*, vol ii, p 322

It is stated in the preface that, with the permission of the author, one of his disciples (whose name is not mentioned) began to collect and arrange the work in the end of *Ramadân*, A H 1072 = A D 1662. It was completed, as stated in the colophon, on Friday, the 19th *Shawwâl*, A H 1074 = A D 1664

The present volume ends with the chapter on the treaty of *Hudabiyyah* between the Prophet and the *Quraysh* of Mecca

For other copies see *Berlin*, Nos 9595-8, *Cairo*, vol i p 332, and *Nûr 'Usmâniyyah*, No 3276

The present valuable copy, dated Tuesday, the 10th *Safar*, A H 1104 = A D 1692, was transcribed by the author's disciple, *Khalîl bin Ibrâhîm al-Laqqânî* (d A H 1104 = A D 1692, see *Silk ad-Du'ar*, vol ii, p 81)

Written in cursive *Naskh*. The passages quoted from the text have been distinguished by the word *قوله* in red

A seal, bearing the name of a certain Sayyid Muhammad bin Sayyid Dildâr 'Alî, dated A H 1231 = A D 1815, is found on the title-page

No. 1025

fol 297, lines 31, size $11\frac{1}{2} \times 8\frac{1}{2}$, $8\frac{1}{2} \times 2\frac{3}{4}$

تاريخ الخميس فى احوال نفس الخميس

TA'RÎKH AL-KHAMÎS FÎ AHWÂL NAFS AN-NAFÎS.

The well-known work on the life of the Prophet, with a short chronicle of the Caliphs and other Muslim rulers, brought down to A H 982 = A D 1574, complete in two separate volumes

Author Husam bin Muhammad bin al-Hasan ad-Diyâlbakrî al-Mâlîkî المالكى الديلبكرى

The date of the author's death, A H 966 = A D 1559, as given in *Hâj Khal*, vol iii, p 177, and *Br Mus Suppl*, No 517, must be incorrect, for the historical narrative in the present work is brought

down to A H 982=A D 1574 It ends with an account of the accession of Sultan Murad III (A H 982-1003=A D 1574-1595) to the throne of the Ottoman empire as appears from the following —

و اهل ولد السطان سليم سبع سنين و ثوبى فى انفس و نمانس
و سعمانه و بولى السطان مراد حان نصره الله فى التاريخ المذكور *

Moreover the author's contemporary Abdalqadir bin Shaikh tells us in the An Nur as Safir fol 193 that the author who was a distinguished scholar of Mecca was appointed Qadi of Medina in A H 981=A D 1573 and that he died in A H 990=A D 1582 for which year the words سبع فى صفر form a chronogram

Vol I

Beginning —

الحمد لله الذى حلّى بو ديه بدل كل اوائل الحج *

The present volume ends with an account of the Prophet's marriage with Juwariyah the daughter of Al Haris

For the contents of the work see Berlin No 9467 For other copies see Goth Nos 1798-1800 Br Mus Suppl Nos 517 518 Wien Nos 1177 1178 Leyden vol v No 197 Paris Nos 1980-1983 Alger Nos 1585-1588 Cairo vol v p 50 Kopr No 1035 Yeni No 847 Ibrahim Pasha Nos 897 898 Aya Sufiyah No 3040 Nur Usmaniyyah No 3117 and Waliaddin No 2357 See also Brock vol ii p 381 and Haj Khal vol iii p 177

The work has been printed twice in Cairo viz in A H 1283 and 1302

Written in Nashh within double red ruled borders The headings are in red

Not dated Probably 17th century

No 1026

fol 228 lines and size same as above

The Same

Vol II

The second volume of the same work

Beginning —

و مع انك عانسه رضى الله عنها و فى الاكفاء و اعدل رسول الله على
الله عليه و سلم من سعة ذلك يعنى اهل الحق حتى اذا كل قربا من
المدببه فال اهل الاك فى الصدقه المبرأة المطهرة الحج *

Written in Naskh, within double red-ruled borders
Not dated. Probably 17th century

No. 1027.

fol. 212, lines 11, size $8\frac{1}{2} \times 6$, 4×3 .

ربيع العلود ، فى مولد المحبوب .

RABÎ' AL-QULÛB FÎ MAWLID AL-MAḤBÛB.

An account of the Prophet's birth, by 'Abdallâh bin Muhammad Siddîq al-Wâ'iz al-Ahmadâbâdî محمد صديق الواعظ الاهد ابادى
He was a native of Ahmadâbâd (Gujarât), and flourished in the middle of the 11th century of the Hīrah

Beginning.

الحمد لله الذي ارح فى شهر ربيع الاول جواهر المحمديه
وانداح انواع المعارف فى مظاهر حسنه الامديه اما بعد
فيقول العدد المعترف الى مولاه العبدى دى اللطيف ، الخفى عند الله بن
محمد صديق الواعظ الاهد ابادى الحمدى افاهما الله تعالى فى عبادته
بالخلاص ايمانا وتصديقا و تهمل عليهما بقول محمده و تربياته و رزقهما
فى العارفين تحقيا الخ *

We are told in the preface that in A H 1035=A D. 1626, when the author was staying at Medina, he made acquaintance with the eminent scholars of that place From them he received a large number of books for study, and from these books he gathered material for the present work

The work begins with the excellence of the month of Rabî I
Slightly incomplete at the end

Written in Naskh, with occasional rubrics

Not dated Apparently 19th century

No 1028

fol 201 lines 31 size 12x8 9x5½

انسان العمون في سرّة الامن المأمون

INSÂN AL-'UYÛN FÎ SÎRAT AL-AMÎN
AL-MA'MÛN

The well known work on the life of the Prophet generally called *As Sirat al Halabiyyah* in two separate volumes

Author Nuraddin Ali bin Burhanaddin Ibrahim bin Ahmad bin Ali bin Umar al Halabi al Qahir al Shafi م. الدس علي بن
برهان الدس ابراهيم بن احمد بن علي بن عمر الخليلي القاهري السامعي

The author an eminent scholar of Egypt whom Al Muhibbi in his *Khulassat al Asar* vol iii p 122 describes as a great ocean of knowledge was born in Cairo A H 975=A D 1567 He studied under Ali bin Ganim al Maqdisi (d A H 1001=A D 1590) Muhammad al Khafaji (d A H 1011=A D 1602) Abu l Mawahib Muhammad bin Muhammad al Bakri as Siddiqi (d A H 1037=A D 1628) and several other eminent scholars He held the post of professor in the Madrasah as Salahiyah wrote a large number of books and died on the last day of Sha bin A H 1044=A D 1634 For his life and works see *Khulasat al Aḡar* vol iii p 122 *Taj at Tabaqat* vol vi fol 93* and Brock vol ii p 307

Vol I

Beginning —

حمدًا لمن نصر وجوه اهل العذب و علاه و سلامًا علي من
درل عليه احسن العذب و علي اله و عهده اهل العذب و الباحر في
العذب و العذب اله *

In the preface the author mentions two other works on the life of the Prophet viz one by Abu l Fath Ibn Sayyid an Nas (d A H 734=A D 1334) entitled *Uyun al Asar* and the other by Shamsaddin Muhammad bin Yusuf ad Dimashqi as Shalih (d A H 942=A D 1536) entitled *Subul al Huda wa Rashad Fi Sirat Khair al Ibad* The former work containing *Isnâd* is an exhaustive one and the latter though a good production contains only well known facts Our author being requested by his teacher Abu l Mawahib Muhammad bin Muhammad al Bakri wrote the present work from materials from the above two works with additions of his own distinguished

by the word *أول*. The author also quotes verses from two poems, viz, *Al-Qasîdat at-Tâ'îyah* of Imâm 'Alî bin 'Abdalkâfi as-Subkî (*d* A H 756=A D 1355), and *Al-Qasîdat al-Hamzîyah* of Sḥharafaddîn Abû 'Abdallâh Muhammad al-Bûsirî (*d* A H 694=A D 1294), the author of the well-known poem, entitled *Al-Qasîdat al-Burdah*

For other copies see B1 Mus, p 425, B1 Mus Suppl, Nos 1274-76, Berlin, Nos 9604-11, Goth, Nos 1801-5, Ref, No 129, Munchen, Nos 449-51, Paris, Nos 1999-2005, Yenî, No 819, Alger, No 1695, Hamîdivah, No 887, Nûi 'Usmânîyah, No. 3049, Ayâ Sûfiyah, No 2978, and Bashîr Âgâ, No 446 See also Hâj Khal, vol 1, p 458

The work has been repeatedly printed in Cairo, viz, in A H 1280, 1292, and 1308

The present volume ends with the following colophon —

تم الجزء الاول من سيرة الامام السميع على الكلبي و يليه ان شاء الله تعالى اول الثاني باب الهجرة الى المدينة *

Written in farr Naskh, with an illuminated frontispiece, within double red-ruled borders Dated the 10th Safar, A H 1129=A D 1717

Scribe أحمد بن محمد السعدي بلدا السامعي مدعيا المسمى وطبا

The title-page of the present copy, like that noticed in Br Mus Suppl, No 1274, contains the following chronogram for the author's death (A H 1044=A D 1634)

ركب الجنان لروح مولانا على *

The title-page also contains several obliterated seals and signatures of former owners of the MS

According to the following note at the end, the copy was read through and collated in the presence of Shihâbaddîn Ahmad bin 'Abdalfattâh al-Malwânî (*d* A H 1181=A D 1767, see Silk ad-Durâi vol 1, p 116) —

مرأب هذه النسخة وهي الجزء الاول من سيرة على الكلبي و بلغه . مقابلته بحضره السميع أحمد شهاب الدين الملواني مدعيا الله تعالى به و المسلمين *

No 1029

fol 286 lines 38-41 size 12×8 9×5½

The Same

Vol II

The second volume of the preceding work beginning with the chapter on the Prophet's emigration from Mecca to Medina. The last chapter is a short chronicle of the prominent events in the life of the Prophet.

Written in fair Naskh with the headings in red. Dated A H 1266=A D 1851.

Fol 27-34 54-79 89-94 197-206 and 278-286 are supplied in a later hand.

No 1030

fol 151 lines 21 size 8×5 6×3½

المور الوهاج

AN-NŪR AL-WAHHĀJ

A treatise on the *Mīrāj* or the Prophet's ascension to heaven by Nuraddin Abul Irshād Ali bin Muhammad Zain al Abidin bin Abdarraḥman al Ujhūrī al Malikī بن محمد بن علي بن محمد بن عبد الرحمن الأجهوري المالكي

The full title of the work as given in the preface is as follows —
الدور الوهاج في الكلام على الأسراء والمعراج

Beginning —

قال الشيخ الامام العالم العلامة
الأجهوري المالكي هـ الله به في الدارين وادهب عن فله الرنى
بمحمد وآله وصحبه الكمد لله الذي رفع سدنا محمدا صلى الله عليه
وسلم الى اعلى المعامات الح *

The author Ali al Ujhūrī an eminent doctor of the Maliki school of law was born in Egypt A H 967=A D 1559 and studied under several eminent scholars such as Muhammad bin Ahmad ar Ramli (d A H 1004=A D 1595) Muhammad bin Yahya al Qarāfi (d A H 1008=A D 1599) Salih bin Ahmad al Bulqini (d A H 1016=A D

1607), Ahmad bin Qâsim al-'Ibâdî (*d.* A H 994=A.D. 1586) and others. Our author attained a profound knowledge in the various branches of learning, especially in jurisprudence, rhetoric, and logic, subjects on which he wrote valuable works. Besides the present work and those mentioned in Brock, vol. II, p. 317, he wrote commentaries on the *Tahdîb al-Mantiq* of Taftâzânî (*d.* A H 791=A.D. 1389), the *Nukhbat al-Fikr* of Ibn Hajar al-'Asqalânî (*d.* A H. 852=A.D. 1449), and the *Alfiyah* of Ibn Mâlik (*d.* A H 672=A.D. 1273). He was very popular as a teacher, and large numbers of pupils from distant places flocked round him. He died on the 1st of Jumâdâ I, A H 1066=A.D. 1655. See *Khulâsat al-Aṣar*, vol. III, p. 157, 'Iqd al-Jawâhir Wa'd-Durâi, fol. 178^a, *Tâj al-Tabaqât*, vol. XI, fol. 156^b, and Brock, vol. II, p. 317.

For other copies see Berlin, No. 2610, and Cairo, vol. I, p. 447.

Written in fair Naskh, with occasional notes and emendations in the margins. Dated A H 1082=A.D. 1672.

Foll. 117-119, 127 and 128 are supplied in a later hand. Foll. 119^b and 128^b are blank. Fol. 149^a contains a short lacuna.

Scribe سايمان بن داود المصنف الساعى

No. 1031.

fol. 219, lines 21, size 8½ × 6, 6½ × 3½

ابتسام الازهار فى رياض الاخبار

IB'TISÂM AL-AZHÂR FÎ RIYÂD AL-AKHBÂR.

Life of the Prophet Muhammad, complete in two separate volumes.

Author 'Abdassalâm bin Ibrâhîm bin Ibiâhîm al-Laḡânî al-Mâlikî عبد السلام بن ابراهيم بن ابراهيم اللقاني المالكي. He was born in Cairo, A H 971=A.D. 1563, studied under his father, Burhânaddîn Ibrâhîm al-Laḡânî (*d.* A H 1041=A.D. 1631), and was appointed Principal of the Jâmî' al-Azhar. Besides the present work, he wrote an account of the Prophet's birth, entitled *ترويح العواد بمولد نبي العباد*, a commentary on his father's work on theology, entitled *حوض التوحيد*, and another on a versified tract of Al-Jazâ'irî (A H 898=A.D. 1493) on the unity of God, entitled *الوحدة الحرائرية*. He died on Friday, the 25th *Shawwâl*, A H 1078=A.D. 1668. See *Khulâsat al-Aṣar*,

vol n 416 Iqd al Jawahir fol 208^a Taj at Tabaqat vol xi
fol 196^a and Brock vol n p 307

Vol I

Beginning —

الحمد لله الذي أمطى الإسلام دماراً أحذر له من سعادة رساله *

We are told in the preface that the author wrote this work with the object of securing the Prophet's intercession on the day of judgment

The work is divided into several *Bab* and a *Khatimah* The present volume consists of the following *Bab* —

Bab I Creation of the Prophetic light fol 5^a

Bab II How the Prophet's name was written on the divine Throne before the creation of the world and his advent was foretold by the early Prophets and sages fol 18^a

Bab III The signs observed before and immediately after the Prophet's revelation foreboding his prophetic mission fol 20^b

Bab IV A historical account of Medina its excellence and sanctity fol 88^a

Bab V How his father wedded his mother Aminah the daughter of Wahb and how that marriage was an announcement of the Prophet's mission fol 133^a

Bab VI The signs that appeared at the time of his birth foreboding his great mission fol 143^b

Bab VII His nursing by Halimah Sa'diyah the kind protection of his uncle Abu Talib after the death of his grandfather Abdalmuttalib God's protection from sin and idolatry and his excellent and noble character from his very childhood fol 160ⁱ

Bab VIII His features manners and character fol 192^b

No other copy of the work is known

The present copy dated the 30th Du l Hijjah A H 1046 = A D 1637 is the author's autograph as appears from the following note on the title page —

انسام الارهاز في رصاص الاحذر جمع كانه الجعفر عند السلام من
ابراهيم اللعاني المالكي عر الله له ولحسانه *

Written in cursive Naskh with the headings in red

No. 1032

fol 220-440, lines and size same as above

The Same

Vol II

The second volume of the same work, being a continuation of the preceding MS, beginning thus

يا رسول الله صلى الله عليه وسلم تكلم فعال الله اكبر كديرا و الحمد لله
كديرا و سدحان الله نكرة و اصيلا الحج *

It contains the following *Bâb* —

Bâb IX The first appearance of the angel Gabriel before the Prophet, and the angel's inspirations of him, fol 230^b

Bâb X His genealogy, with an account of his wives, children and relatives, fol 266^b

Bâb XI An account of his attire, ring, seal, arms, camels horses, and other belongings, fol 292^a

Bâb XII A short account of his military expeditions, fol 313^b

Bâb XIII An account of his distinctive attributes and miracles, fol 364^b

The work ends with a *Khâtimah*, dealing with the last illness of the Prophet, his death and burial, fol 410^a

Written in the same hand as the above

Dated A H 1046 = A D 1637

No. 1033.

fol 105, lines 12-17, size 9 × 6½, 7 × 4

نظم الدرر و المرحان

NAẒM AD-DURAR WA'L-MARJÂN.

A compendious work on the Prophet's life, miracles, prerogatives and distinctive attributes

The complete title of the work, as given in the preface, is as follows —

نظم الدرر و المرحان في تلخيص سبر سيد الانس و الجن *

Author Awhadaddin Mîrzâ Khân al-Birakî al-Jâlandharî
اوحده الدين ميرزا خان البركي الجالندهرى

Beginning —

الحمد لله الذى افرل رسوله نالهدى و دس الحق لطهرة على
الدس كله لوكرة المسركون و حلع على علماء امده نسل فصائله ر معاحرة
وهم بذلك له حامد س الح *

The author who was a native of Jalandhar (India) completed the present work as he tells us in the colophon on Thursday the 2nd Dul Hijjah A H 1091 = A D 1680 The colophon runs thus —

قال العدد الصغف مؤلفة و فرعب من سوبد هذا الكتاب الكلل
العدر الذى ما ص فى الاسلام منله و ط مما اظن يوم الدلائل نانى
الحكة [sic] من سنة احدى و سعن بعد الف *

The contents of the work may be summarised thus —

The prominent events connected with the Prophet's life his personal features and various names and *Alqab* (titles of honour) foll 2^b-23

His noble character prerogatives and special attribute foll 23^b-74^b

His wives children relatives freedmen servants messengers and the ten most eminent companions called *العشرة المنسرة* foll 74^b-86

His horses mules camels weapons attire and other household belongings foll 86-90^b

Some of his miracles foll 91^a-102^b

His death and interment foll 102^b-105^b

Another copy of the work is noticed in Asafiyah p 874

The present copy was transcribed as stated in the following note at the end from the author's autograph copy —

كتب و اتمم هذا من الذى كتبها المؤلف هـ *

Written in fair Naskh with occasional rubrics

Not dated Apparently 19th century

Scribe محمد عيسى

No. 1034.

fol 36, lines 28, size 9×5, 8×4

نقاية الاثر

NUQÂYA'1' AL-ASAR.

A short fragment of a commentary on the *Khulâsat al-Siyar* *Sayyid al-Bashar*, a work on the life of the Prophet by Muhibbaddîn Abu'l-'Abbâs Ahmad bin 'Abdallâh at-Tabarî (d. A. H. 694=A. D. 1295)

In the following note at the beginning, apparently in the same hand as the text, the commentary is ascribed to a certain *Shaiikh* Abû Bakî

عمل من نقاية الامر شرح خلاصه سر سيد البشر عليه الصلوة و السلام
للشيخ ابى بكر رحمه الله الملك الاكبر *

On fol 4^b the author refers to his teacher, *Shaiikh* Zain al-'Âbidîn (probably Zain al-'Âbidîn bin 'Abdallâh bin *Shaiikh* bin 'Abdallâh al-'Aidarûs, who flourished in the middle of the 11th century of the Hijrah), in the following term

و قد اورد شيخنا و استادنا مولانا و اولادنا فدوة المتكدين السبع زين
العادين ربه الله تعالى في اعلى علمين في جزء اسماء من حصر من
الصحابه وينا *

The latest authority quoted (on fol 11^b) is *Shihâbaddîn* Ahmad bin Muhammad bin 'Umar al-Khafâfî (d. A. H. 1069=A. D. 1659), the author of the *Nasîm ar-Riyâd* (No 997 above)

According to Hâj Khal, vol III, p 165, the text is divided into twenty-four *Fasl*. The present MS contains the commentary on the fourth *Fasl*, dealing with the Prophet's military expeditions.

Beginning

العصل الرابع في ذكر عرواته صلى الله عليه و سلم وهي جمع عروة
في العاموس غراة عروا ارادة و طلبه و فدية الحج *

Written in Naskh, with some marginal notes

Not dated Probably 19th century

No 1035

fol 40 lines 19 size $8\frac{1}{2} \times 6$ 6×4

الدرة العريضة

AD-DURRAT AL-FARÎDAH

A tract on the Prophet's journey to Syria with the merchandise of *Khadijah* the daughter of *Khuwailid bin Asad* and his subsequent marriage with her

The full title of the work given on the title page is as follows —

الدرة العريضة في بحارة النبي ورواحه بالسيدة حديثه *

The author's name and his dates cannot be traced

Beginning —

قال حديثنا بعض إشاحنا و أسلافنا رحمه الله عليهم أجمعين أبهم قالوا
لما بلغ رسول الله صلى الله عليه وسلم من العمر أربعة وعشرون سنة و سده
أسهر و عسرة أيام حرج ذاب نوم ب من رمم الح *

Written in fair Naskh Dated A H 1126 = A D 1714

Scribe عبد الرحمن بن المرحوم محمد دادى مرانى

No 1036

fol 307 lines 29 size $10 \times 6\frac{1}{2}$ $7\frac{3}{4} \times 3\frac{3}{4}$

فتح العرب

FATH AL-QARÎB

A commentary on the author's own metrical work entitled *Mawahib al Muhib Fi Aẖasa is al Habib* treating of the Prophet's distinctive attributes

Author Abu n Najah Ahmad bin Ali bin Umar bin Salih bin Ahmad al Adawi al Manini al Hanafi أبو النجاح أحمد بن علي بن عمر بن صالح بن أحمد العدوي المعروف بالمعنى
(d A H 1172 = A D 1759)
see Lib Cat vol xi No 736)

Beginning —

الحمد لله الذي حص ديننا محمدا صلى الله عليه وسلم بخصائص
أعلى له بها مدرا وائدة بكتاب أحكم أناته و شرح له به صدرا الح *

In the preface the author tells us that he first composed a versified version of the *Unmûdaq al-Labîb* of As-Suyûtî, with the title *Mawâhib al-Mujîb*. Later, at the request of his patron, whose name is not mentioned, he wrote the present commentary on this *Mawâhib al-Mujîb*, extracting material from As-Suyûtî's *Al-Mu'jizât wa'l-Khasâ'is an-Nabawîyah* (No 1018 above). He states further that, after writing the greater portion of the present work, he got a copy of Al-Munâwî's commentary on the *Unmûdaq al-Labîb* of As-Suyûtî (No 1020 above), from which he also derived some material.

The present commentary like the original text, is divided into two *Bâb*.

The work is mentioned in the list of the author's compositions given in *Silk ad-Durar*, vol 1, p 135, and in *Tâj at-Tabaqât* vol xii part ii, fol 439^b. See also Hâj Khal, vol vi p 248. No copy of the work is noticed in any other catalogue.

Written in fair Naskh with a beautifully illuminated frontispiece, within red-ruled borders.

Dated A H 1170 = A D 1757

Scribe اسمعيل بن عبد الكريم الحراعى

The title-page contains the following verses in praise of the present work written by Muhammad Shâkir al-'Umarî

حصائص طه سمه . فى الوزى
و قد ح العود . لعاو د شرح
و حق منه ا م م ام الحيد .
و هذا لعم رى ا ل المنح

This Muhammad Shâkir al-'Umarî, an eminent scholar of Damascus, was born on the night of Tuesday, the 16th Shawwâl, A H 1140 = A D 1728. His father died, leaving him a boy of three years of age. After finishing his education in his native city, he proceeded to Constantinople, where he stayed about seven years, and became a favourite of Muhammad Râgîb Pâshâ (d A H 1176 = A D 1763). He held several distinguished posts under the Governments of Constantinople and Damascus, but subsequently he resigned the state service, and becoming a disciple of Shâikh 'Umar bin 'Abd-al-jalîl al-Bagdâdî (d A H 1194 = A D 1780), devoted himself to the study of the Sûfic literature. He died on Monday, the 26th Rabî' II, A H 1194 = A D 1780. See *Silk ad-Durar*, vol ii, pp 183-189, and *Tâj at-Tabaqât*, vol xii part ii, fol 640^b.

No 1037

foll 16 lines 13 size $9\frac{1}{2} \times 6$ $6 \times 3\frac{1}{4}$

مولد النبي

MAWLID AN-NABÎ

The well known work containing an account of the Prophet's birth and of his early life written in the rhymed prose commonly used for recitation on his birthday celebration

Author Ja far bin Hasan bin Abd alkarim bin Muhammad bin Abdarrasul al Barzanjî ash Shafi'î al Madani محمد بن حسن بن عبد الكريم بن محمد بن عبد الرسول البريعي السامعي المدني
Beginning —

ابدي الاملاء اسم الداب العله
واسم سندنا محمد بن عبد الله بن عبد المطلب الح *

The author a man of great piety and learning was born at Medina in A H 1101=A D 1690 He received his education at his native place and became known for his elegant writing and profound knowledge in the Shafi'ite law He held the distinguished posts of *Khatib* (preacher) of the Prophet's mosque and of Principal of the Madrasah attached to that mosque He was also appointed the jurisconsult of the Shafi'ites (معنى السامعي) at Medina He wrote several books and died at Medina on Friday the 27th Sha ban A H 1177=A D 1764 See Taj at Tabaqat vol xii part ii fol 482^b Silk ad Durar vol ii p 9 and Broel vol ii p 384

For other copies see Cairo vol i p 405 and Berlin No 9536

The work has been printed in Cairo A H 1307

Written in fair Naskh Not dated Probably 19th century

No 1038

foll 185, lines 21, size 8×6 , $6\frac{1}{2} \times 4$

(Two separate works bound together)

foll 1^b-89^a

I

كما ، السيرة

KITÂB AS-SÎRAT.

Life of the Prophet, being an abridgment of the *Sîrat ar-Rasûl* of Ibn Hishâm (A H 218=A D 834)

Author Shâikh Muhammad bin 'Abdalwabbâb an-Najdî السیخ ، the founder of the Wahhâbî sect, who was born in A H 1115=A D 1704, and died in A H 1206=A D 1792
See Lib Cat vol x No 585

Beginning —

بسم الله الرحمن الرحيم و به نستعين و صلى الله على محمد بن
 عبد الله بن عبد المطلب ، بن هاشم بن عبد مناف ، بن عدنان
 الى هذا معلوم الصحة و ما فوق عدنان محتواه ، فيه الحق *

The work concludes with a short history of the Caliphs, brought down to the time of Al-Ma'mûn (A H 198-218=A D 813-833)

For another copy of the work see Br Mus Suppl , No 220

Written in cursive Naskh Dated A H 1224=A D 1809

foll 89^b-185^a

II

كتا ، الهدى النبوى

KITÂB AL-HADÎ AN-NABAWÎ.

A treatise dealing with the Prophet's character and manners, by the same author

Beginning —

الحمد لله رب العالمين و اشهد ان لا اله الا الله وحده لا شريك له
 و ان محمدا عبده و رسوله و بعد فان الله سبحانه هو المتعبد بالخلق
 و الاختيار الخ *

Written in the same hand as the above

Dated the 3rd Rabī II A H 1224 = A D 1809

No 1039

fol 168 lines 19 size 10×6 8×4

اللباب

AL-LUBĀB

An abridgment of the third volume of the *Subul al Huda Wa r Rashad* of Shamsaddin Abu Abdallah Muhammad bin Yusuf as Salihī (d A H 942 = A D 1536) dealing chiefly with the Prophet's noble qualities business transactions and the mode of his daily life together with a collection of his prayers commandments judgments etc

Author Qadī Muhammad Sana'allah an Naqshbandī al Mufad didī al Mazharī قاضي محمد بناء الله ادى المحدثى المظهرى He was an eminent Sufi and a most diligent scholar of Panipat (India) He studied Hadīṣ under the well known Shah Waliullah Dihlawī (d A H 1176 = A D 1762) and other branches of Muhammadan literature under several other distinguished scholars He soon achieved great knowledge especially in Hadīṣ and jurisprudence in which subjects he was designated as the Baihaqī of the time by Shah Abdalazīz Dihlawī (d A H 1239 = A D 1824) After completing his education he became a disciple of Shaikh Muhammad Abid (d A H 1160 = A D 1747) and devoted himself to spiritual studies Subsequently he attached himself to the company of the famous Shaikh of the Naqshbandīyah order Mirza Mazhar Jan i Janan (d A H 1195 = A D 1781) who gave him the title of *Alam al Huda* Besides the present work our author wrote a detailed work on Muhammadan law dealing with the diversities of the four Sunnite schools of jurisprudence a commentary on the Quran entitled *Tafsīr Ma harī* a work on the day of resurrection entitled *Tadhkirat al Ma ad* a work on the life and teaching of Shaikh Ahmad Sirhindī (d A H 1035 = A D 1625) and over thirty other treatises and tracts on various subjects For some time he held the post of Qadī and died on the 1st Rājab A H 1225 = A D 1810 See Hada i q al Hanafīyah p 465

Beginning —

الحمد لله الذى هدانا لهذا السبيل الرشاد وورثنا راد المعاد
بعد وفعل العدد الصغيف محمد بناء الله المحدثى المحدثى

المطهرى الراحى رحمه ربه العدى الجواد ان عايه كمال الدسر فى عالم
الكون و العساد اتداعه سده رسول الله صلى الله عليه و سلم فى الاحلاق
و الاعمال و الاعتقاد الح *
.

We are told in the preface that of the numerous works dealing with the character, manners, and the pious mode of living of the Prophet, the *Sabîl ar-Rashâd* (more properly, the *Subul al-Hudâ w'ar-Rashâd*, see Hâj Khal, vol III p 580) of As-Sâlihî is the best of all. Our author at the request of his Shâikh, Mîzâ Mazhar Janî-Jânân, abridged the third volume of that work. He used the following abbreviations for the authorities referred to, viz, ح for Al-Bukhârî, م for Muslim, د for Abû Dâ'ûd, س for Nasâ'î, حه for Ibu Mâjah, ك for Mâlik, مع for Shâfi'î, ا for Ahmad, كم for Al-Hâkim, طب for At-Tabarânî, مي for Ad-Dâimî, ط for Ad-Dârqutnî, كر for Ibn 'Asâkir, حب for Ibn Hibbân, and يه for Ibn Khuzaimah.

The contents of the work may be summarised thus

The Prophet's character and manners, divided into numerous short *Bâb*, foll 2^b-42^b

The way of his purification and ablution, foll 42^b-48^b

His prayers, fasting alms and the Hajj pilgrimage, foll 49^a-115^a

His business transactions, foll 115^b-118^a

His presents and gifts to his friends and companions, fol 118^a-120^b

His marriage, dowries and his strict observance of equity among his wives, foll 120^b-124^b

His sacrifice of animals, and his instructions for hunting, foll 125^a-127^a

His strictness in the fulfilment of oaths, vows, etc, foll 127^a-128^a

His dealings in war, foll 128^a-132^b

His mode of teaching his followers foll 132^b-134^a

A collection of his comments on some verses of the Qurân, foll 134^a-135^a

His judgments, commandments and ordinances, foll 138^a-155^b

His love of God, and his support of the rights and claims of persons, foll 156^a-160^a

His opinion on poetry, foll 160^a-162^a

His fondness in giving sweet names to his companions by changing theirs, foll 162^a-163^b

His kindness to children and women fol 164^a

His forgiveness fol 165^a 166^a

His strictness in fulfilling his promises fol 166^a 167

His courtesy morality etc fol 167^b 168^b

No other copy of the work is known

The present copy dated A H 1198 = A D 1784 was transcribed as stated in the following colophon from the author's original draft within his life time —

بسم هذه الـ سنة السابعة في الخامس ر سبب الصغر المطر وسنة
النامس وسعنى و النامه بعد الالف بعد اعصى عدد النامى عفر الله يدونه
وسر عبونه دل من اعمل المسودة بخط المؤلف العالمى بقاء الله سلمه الله
بالارشاد والهدى لى اللهم آيد فواده لارلادنا لسان الطالبين *

Written in Nasta liq with occasional rubrics

Scribe عدد النامى

No 1040

fol 120 lines 17 size 8×5½ 6½×3½

مولد رسول الله

MAWLID RASŪLALLĀH

An account of the Prophet's birth and his early life ending with his marriage with Khadijah the daughter of Khuwailid

The title of the work and the author's name are not mentioned in the present copy but on the title page of that noticed in Berlin No 9521 it is designated as مولد رسول الله The authorship is there wrongly ascribed to Ibn al Jawzī (d A H 597 = A D 1201) He is frequently quoted as an authority in the present work and spoken of as dead as for instance on fol 55^b where he is referred to thus —

و حكى ابو الفرج الكورى رحمه الله *

The latest authority referred to (fol 58^b) is Abdassalam al Bagdadi who was born after A H 770 = A D 1369 and died in A H 809 = A D 1455 See Al Qabas al Hawi vol 1 fol 107

Beginning —

الحمد لله الذى ابر من طرة عزة عروس الحصرة صفحا مستندرا
و اطلع فى افاك الكمال من دوح الكمال شمساً مصاً و دمراً مندراً و احرح

من حلال اشجار الفتوة شمس نمر الدنوة ولم يجعل له في العالمين

دديرا [Sic ديارا]

Written in fair Naskh

Not dated Apparently 19th century.

HISTORY OF THE DESCENDANTS AND RELATIVES OF MUHAMMAD

No. 1041.

fol 196, lines 19-21, size $10\frac{3}{4} \times 7\frac{3}{4}$, $8 \times 4\frac{3}{4}$

(Two separate works bound together)

fol 1-131^b

I

دخائر العقبى في مناقب ذوى القربى

DAKHÂ'IR AL-'UQBÂ FÎ MANÂQIB DAWI'L-QURBÂ.

A history of the descendants and relatives of the Prophet, with their exploits and excellence

The author, Muhibbaddîn Abu'l-'Abbâs Ahmad bin 'Abdallâh at-Tabaî (d. A. H. 694 = A. D. 1295 see Lib Cat, vol xii, No 705), who does not reveal his name in the text, refers, on fol 23^b, to his work entitled *Ar-Riyâd an-Nadwah Fî Manâqib al-'Asharah* in the following terms

الكتاب الثامن في ذكر امير المؤمنين على ابن ابي طالب ، عليه السلام
و قد بسطنا المقال و اوسعنا المجال في ذكر مناقبه في كتابنا المرسوم
الرياض النصرة في مناقب العشرة و نحن ناتي على حمله معاني
ما ذكرناه منه ان شاء الله تعالى *

In a copy of the present work noticed in Berlin No 9674 the authorship is wrongly ascribed to Muhammad Baqir bin Muhammad Taqī al Husainī the well known Shīah scholar who flourished in the 11th century of the Hījah

Beginning —

الحمد لله على حصص امدح و عموم النعماء و له السكر على ما
اولى من طامم المنى و كرم الا لاء اما بعد فان الله عز وجل قد
اعطى محمدا صلى الله عليه وسلم على جميع من سواه و اعلم ان معناه
من فصله العاشر

The work is divided into two *Qism* the first dealing briefly with the excellence and virtues of the kinship of the Prophet and the second comprising biographical notices of his descendants and relatives Each *Qism* is subdivided into several *Bab* and *Fasl* as follows —

Qism I

Bab I The excellence and virtues of the kinship of the Prophet
fol 2^a

It may be noticed here that a few folios after fol 2^b containing the major portion of the second *Bab* dealing with the excellence of the tribe Quraysh are wanting

Bab III The excellence of the descendants of Hashim fol 3^a

Bab IV The excellence of the descendants of Abdalmuttalib
fol 4^a

Bab V The excellence of the Prophet's family (اعل النسب)
fol 4^a

Bab VI The Prophet's declaration that Fatimah Ali Hasan and Husayn were the inmates of his house fol 6

Bab VII Fatimah fol 8

Bab VIII Ali fol 23^a

Bab IX Hasan and Husayn fol 51^b

Qism II

Bab I The descendants of the Prophet in the following eight
Fasl —

- I The exact number of the Prophet's children and the dates of their birth fol 70
- II Ibrahim fol 71^a
- III Fatimah fol 73
- IV Zaynab fol 73

- V Ruqaiyah, fol 76^a
- VI Ummu Kulsûm, fol 77^a
- VII Zamab, the elder daughter of Fâtimah, fol. 79^a
- VIII Ummu Kulsûm, the younger daughter of Fâtimah, fol 79^a

Bâb II The uncles of the Prophet in the following three *Fasl*

- I The exact number of his uncles, fol 81^b
- II Hamzah, fol 82^a
- III 'Abbâs, fol 89^b

Bâb III The children of the Prophet's uncles in the following six chapters —

- I The two sons of Abû Tâlib, viz , Ja'far, fol 102^a, and 'Aqîl fol 110^a
- II The eight sons of 'Abbâs, viz , Fadl, fol 111^b, 'Abdallâh, fol 112^b, 'Ubadallâh, fol 119^a, Qasm, fol. 119^a, 'Abdarrahmân, fol 119^b, Ma'bad, fol 120^a, Kasîr, fol 120^a and Tammâm, fol 120^a
- III The five sons of Al-Hâris, viz , Abû Sufyân, fol 121^a, Nawfal, fol 122^a, Rabî'ah, fol 123^a, 'Abdallâh, fol 124^a, and Al-Mugîrah, fol 124^b
- IV The children of Zubair, viz , 'Abdallâh, fol 124^b, Dubâ'ah, fol 125^a, Umm al-Hikam, fol 125^a
- V The children of Abû Lahab, fol 125^a
- VI The children of Hamzah, fol 125^b

Bâb IV The Prophet's aunts (father's sisters), fol 126^a

Bâb V The children of the Prophet's aunts, fol 127^b.

The work ends with a *Khâtimah*, containing the following three *Fasl*

- I The Prophet's mother, Âminah, fol 129^b
- II His foster-mothers, fol 130^b
- III His foster-brothers and -sisters, fol 131^a

The last *Fasl* is slightly incomplete at the end, but only one folio seems to be wanting

For other copies of the work see Berlin, No 9674, and Goth, No 1834 See also Hâj *Khal*, vol III, p 325, and Brock., vol I, p 361

fol 132^a-196^b

II

السد الثمن في مناقب امهات المؤمنين

AS-SIMT AS-SAMIN FÎ MANÂQIB
UMMAHÂT AL-MU'MINÎN

A work on the lives and merits of the Prophet's wives by the same author

Beginning —

الحمد لله كما يدعى عظم جلالة الله اسكن على ما اتى من ستم
ابنائه اما بعد هذا موافق سنة الله في ما يحب جمعته
ما ورد في مناقب امهات المؤمنين مستعلا على كنهه قدس معارفهم
محدثه منقلا لولوحدهن منقبة على دعوت منتهى حاربا لما ورد مما
طعن به في حق كل واحدة اعمار بعضها جمعها لما نقل من عنده
على الله صلواته سلم مما يخص و نعم به نفا بصلا الخ •

The work is divided into a *Muqaddimah* twelve *Bab* and a *Khatimah* as follows —

Muqaddimah The exact number of the Prophet's wives their pedigrees the times of their marriage with the Prophet their virtues and excellence and the Prophet's strictness in observing equity among them fol 132^b

Bab I Khadijat al Kubra fol 136

Bab II Aishah the daughter of Abu Bakr fol 144^b

Bab III Hafsa the daughter of Umar fol 171^a

Bab IV Ummu Salmah the daughter of Umayyah fol 173

Bab V Ummu Habibah the daughter of Abu Sufyan fol 178^b

Bab VI Sawdah the daughter of Zama'ah fol 181^a

Bab VII Zaynab the daughter of Jahsh fol 174

Bab VIII Zaynab the daughter of Khuzaimah fol 186^b

Bab IX Maimunah the daughter of Al Haris fol 187^b

Bab X Juwariyah the daughter of Al Haris Ibn Abi Dirar fol 188^b

Bab XI Safiyah the daughter of Huyay fol 189^b

Bab XII The names of the twelve other women who according to some were also married to the Prophet fol 192^a

Khatimah The Prophet's two female slaves viz Mariyah Qibtiyah and Raihanah fol 196

No other copy of the present work is known.

Both works are written by the same hand in fair Naskh, within double red-ruled borders. The headings are in red. Foll 174 and 183 should follow foll 182 and 173, respectively.

Not dated. Probably 17th century.

Four fly-leaves at the end contain an extract from the author's other work entitled *Khulâsat al-Siyar al-Sayyid al-Bashar*.

HISTORY OF THE CALIPHS AND THEIR CONQUESTS.

No. 1042.

foll 234, lines 23-26, size $13 \times 8\frac{1}{2}$, $9\frac{1}{2} \times 5\frac{1}{2}$

(Two separate works bound together.)

foll 1-43

I

كتاب الردة

KI'Î ÂB AR-RIDDA'Î.

A work containing an account of the apostasy of the Arabs after the death of the Prophet, and the wars between his companions and Tulaihah bin al-Khuwailid al-Azdî, Al-Aswad al-'Ansî, Musailamah al-Kaddâb and others.

Author Abû 'Abdallâh Muhammad bin 'Umar bin Wâqid al-Wâqidî al-Madanî المديني الواقدي, an eminent scholar and an historian of vast learning, who wrote several well-known works on the conquests of the Muslims and other subjects. He was born in A H 130 = A D 747. He received traditions from Imâm Mâlik bin Anas (*d* A H 179 = A D 795), Sufyân as-Sawî (*d* A H 161 = A D 777), Ma'mar bin Râshid (*d* A H 153 = A D 770), and others. Ad-Dahabî and other biographers remark that Al-Wâqidî was admittedly a man of high talents and attainments, but that the traditions narrated by him are of feeble authority. He held the post of Qâdî

in the eastern quarter of Bagdad and subsequently Al Mamun (A H 198-218=A D 813-833) who treated him with marked honour appointed him to fill the same post at Askar al Mahdi. Besides the present work and that noticed below he wrote a history of the Prophet's campaigns entitled *Kitab al Maga* which was edited and published by A Kremer Calcutta 1856. A part of the same work on the conquest of Mesopotamia was edited and published by G H A Ewald Göttingen 1827.

Our author died on Monday the 11th Du l Hijjah A H 207=A D 823. See *Mir at al Janan* fol 130¹ *Kitab al Fihrist* by Ibn Nadim p 98 *Tadhkirat al Huffaz* vol 1 p 319. Ibn Khallikan (De Slane's translation) vol III p 61 *Muruj ad Dahab* fol 248^a *Al Ansab* by As Samani fol 577^b *Dustur al Ilm* fol 153^a *Yaqut* vol VII p 55 and *Broel* vol 1 p 135.

Beginning —

بسم الله الرحمن الرحيم
 قال حدثني ابو محمد احمد بن اسم الكوفي وراه عليه قال حدثني
 ابو جعفر عدد العرب بن المبارك قال حدثني نعم بن مراحم المتعري
 قال حدثني محمد بن سمر بن ابد الواسطي اباي لما نص
 النبي صلى الله عليه وسلم سمعت اليهود والنصارى يهمل الاسلام وظهر
 اللعان في المدينة ممن كان يحقنه فعل ذلك الخ *

Contents —

Fol 2	احبار بني ساعدة *
Fol 6	ذكر احبار الردة *
Fol 7 ^a	ذكر خروج اسمعيل بن زيد *
Fol 10	ذكر فحشاء ابن عبدالب *
Fol 16	حرم مالك بن نويرة و الكذاب *
Fol 25	ذكر اربداد اهل البحر *
Fol 29	ذكر اربداد ارض حصر صوب من كندة و غيرها *
Fol 40	ندة بن ذكر المني بن حارثة السني و هو اول الفوج بعد فقال اهل الردة *

The work ends on fol 43^b thus —

قال و كان خالد بن الوليد رضى الله عنه كلما اوتى رصعا من العراق
 اخرج من عنانته الخمس موجه به الى المدينة الى ابي بكر الصديق

رَضِيَ اللَّهُ عَنْهُ وَ يَعْلَمُ نَافِي الْمَعْدَمِ فِي أَصْحَابِهِ قَالَ إِلَى أَنْ تَكْرُكَ ، الرُّومَ
بَارِضَ السَّامِ وَدَرَجَ الْآنَ إِلَى ذِكْرِ فَتُوحِ السَّامِ بِعَوْنِ اللَّهِ وَ كَرَمِهِ أَنْ شَاءَ اللَّهُ
تَعَالَى *

The work is noticed by Hâj Khal , vol v, p 87

Written in fair Naskh, with the headings in red. Dated Sunday,
the 25th Rabî' II, A H 1278=A D 1861

fol 44-234

II

فتوح السام

FUTÛḤ ASH-SHÂM.

A history of the conquest of Syria, ascribed to the same Al-Wâqidî

Beginning —

قال ابو عبد الله محمد بن عمر الواقدى رحمه الله تعالى حدثنى
ابو بكر احمد بن يحيى بن الحسن بن سعدان الدكوي قال
لما مات رسول الله صلى الله عليه وسلم استخلفه ، ابو بكر الصديق رضى
الله عنه وقتل فى خلافته مسلمة بن عيسى الكذاب الذى ادعى النبوة
وقتل ايرما السجاج والاسود العدسى وهرب طلحة بن حويلد الى السام
فلما فتحه ، الدمامه و قتل بدو حديدته و اطاع العرب لابي بكر الصديق
رضى الله عنه عول ان يدعه ، حذوشه الى السام الى الحج *

The MS ends with an account of the conquest of Cæsarea

For other copies see Bi Mus , pp 148-9, 425, 683, Paris Nos
1652-1661, 1689, Berlin, Nos 9765-9775, Yenî, No 237, and Ayâ
Sûfiyah, No 3331

The work was edited and published by W Nassau Lees, Calcutta
1854-62 It has been twice printed in Cairo, viz in A H 1282 and
1309

Written in fair Naskh Dated Thursday, the 14th Rabî' II,
A H 1298=A D 1881

No 1043

foll 213 lines 23 size 8×5 $5\frac{1}{2} \times 3\frac{1}{4}$

كتاب الامامة والسياسة

KITAB AL-IMÂMAT WA'S-SIYÂSAT

The well known history of the Caliphs from Abu Bakr (A H 11-13=A D 632-634) to Harun ar Rashid (A H 170-193=A D 786-809) ascribed to Abu Muhammad Abdallah bin Muslim bin Qutaibah ad Dinawari (أبو محمد عبد الله بن مسلم بن قتيبة الدينوري) (d A H 276=A D 889 see No 96Q above)

Beginning —

قال أبو محمد عبد الله بن مسلم بن قتيبة رحمه الله تعالى
 و قدس منادى بذكره و الدعاء عليه أجمع

For the contents of the work see Berlin No 9412 For other copies see Br Mus p 581 Cairo vol v p 13 Paris No 1566 and Br Mus Suppl No 519 See also Brock vol 1 p 122

The work was printed in Egypt A H 1322 A Latin abstract of the history of the first four Caliphs was published by A Petersen Lund 1856 under the title *Expositio de quatuor primis Khalifis*

Written in Naskh with the headings in red

Dated Monday the 21st Ramadan A H 1006=A D 1598

The title page contains notes by three former owners of the MS The earliest is dated A H 1177=A D 1764

The last folio contains a short biographical notice of the author in a different hand

No 1044

foll 114 lines 16 size $9\frac{1}{2} \times 6$ $6\frac{1}{2} \times 3\frac{3}{4}$

راس مال المدنم

RÂS MÂL AN-NADÎM

A rare copy of a compendious work comprising besides miscellaneous historical material meagre chronological sketches of the Caliphs from Abu Bakr (A H 11-13=A D 632-634) to Al Muqtafi billah (A H 530-555=A D 1136-1160)

The author does not reveal his name in the text but Salahaddin

Khalîl bin Aîbak as-Safadî (*d* A.H. 764=A.D. 1363), who mentions the present work, in the preface to his biographical work *Nakt al-Himyân fî Nukat al-'Umyân*, as one of his sources, gives the author's name as 'Abû'l-'Abbâs Ahmad bin 'Alî bin Bânah بن علي بن بانه. The bare fact that the author highly eulogises 'Alî, his descendants and friends, and curses the first three Calîphs, the Prophet's wife 'Â'ishah and others, whom the Shî'ahs look upon as the opponents of 'Alî and his family, shows that the author professed the Shî'ah faith. The details of his life cannot be traced, but it is probable that he lived in the time of Al-Muqtafi-billâh (A.H. 530-555=A.D. 1136-1160), with whose reign he closes his chronological sketches.

Beginning

الحمد لله رب العالمين و الصلوة و السلام على اشرف الخلق محمد و آله الطاهرين اما بعد فهذا كتاب فى التواريخ و نسب النبى صلى الله عليه و آله و سلم و اولاده و اصحابه و تأريخ الخلفاء و الامثال الطامعة و المتصادة و الاتعافات العجيبة و الامور العربية مما يستعنى العالم المدر عن معرفته و يتجمل الاديب العاقل فى صناعته الخ *

The author tells us in his epilogue that it was customary in 'Irâq (Mesopotamia) for the 'Abbâsîd Calîphs, then viziers and other noblemen to employ men of the highest accomplishment and literary magnitude as their courtiers and companions, and to hold conversations with them on historical and literary subjects. When he visited Khurâsân, he was much grieved to find the people of that place void of all literary taste. There, he says, the men of the higher class wasted their time in playing chess and other useless games, the middle-class people took delight in singing melodious love songs, and in idle talk, while the favourite amusement of the low class people was to abuse each other and to commit profligacy. The author, however, admits a few exceptions, one being his patron. He does not mention him by name, but says that he was very fond of literary pursuits, and that it was for him that he wrote his work.

The contents of the work may be summarised thus —

Short notices of the Prophet's mother and the mothers of the Calîphs, fol 1^b

An account of the Prophet's relatives, fol 4^a

The names of some generous persons, persons who flourished either in the pre-Islamic period or in the beginning of Islam, fol 6^a

- The names of some obstinate opponents of the Prophet fol 7
 How some persons in the pre Islamic period abstained from wine fol 8^a
 Virtues practised in the pre Islamic period fol 9ⁱ •
 Famous markets of Arabia in the pre Islamic period fol 11^a
 The names of some eminent secretaries to the Prophet Caliphs and other noblemen fol 13^b
 The names of those companions of the Prophet who fought for Ali in the battles of Jamal and Siffin fol 14^b
 The names of those companions of the Prophet who sided with Mu'awiyah in the battle of Siffin fol 15^b
 The names of some eminent blind men fol 16^b
 Customs and rites observed in the pre Islamic period some of which remained lawful in Islam fol 17^a
 The names of the famous *Munafiqin* i.e. hypocrites in the time of the Prophet fol 24^b
 Notices of eminent persons crucified after the introduction of Islam fol 25^b
 The famous soothsayers of Arabia fol 29^b
 A collection of historical and religious proverbs fol 40
 Some riddles of historical significance fol 66^a
 Historical notices relating to the *Azwa'ir* i.e. the origins of things and the persons who originated certain customs practices or arts fol 68^b
 An account of games such as chess backgammon etc fol 78^b
 The seven climates fol 81^b
 An account of the town of Mecca and its holy temple (Ka bah) fol 83^a
 The character of some of the Caliphs fol 84^b
 An account of the Prophet's horses and swords fol 88
 A chronological sketch of the Caliphs from Abu Bakr to Al Muqtafi fol 92
 The twelve Imams of the *Shi'ahs* fol 107^b
 The Imams of the *Batiniyah* sect fol 110^b
 For other copies see Nur U manyah No 3296 and Yenı No 234 See also Haf Khali vol iii p 340
 Written in cursive Naskh with occasional rubrics
 Dated Tuesday the 1st Rabi II A H 1277 = A D 1860
 Scribe يوسف بن ملا عبد الولی بن ملا داود بن ابراهيم بن سمس
 Nine fly leaves at the end contain miscellaneous notes and extracts from different books

No. 1045.

foll 129, lines 17, size $7\frac{1}{4} \times 5\frac{3}{4}$, $6 \times 4\frac{1}{4}$

فتوح البهنسا

FUTŪḤ AL-BAHNASÂ.

A history of the conquest of Bahnasâ (a town in Egypt), with the following title

كتاب الديار في مسائل السادة الحكماء ومن استشهد منهم فيها *

The author's name is not given in the MS. The work was printed in Cairo, A H 1280, and has often been reprinted since. In these texts the author is called Muhammad bin Muhammad al-Mu'izz. Among his numerous sources, the author names the following authorities in the preface.

Muhammad bin Ishâq (d A H 151=A D 768)

Muhammad bin 'Umar al-Wâqidî (d A H 207=A D. 823)

'Abdalmalik bin Hishâm (d A H 218=A D 834)

Abû Ja'far Muhammad bin Jarîr at-Tabarî (d A H 310=A D 923)

'Alî bin Husain al-Mas'ûdî (d A H 345=A D 956)

Ahmad bin Muhammad bin Ibrâhîm as-Sa'labî (d A H 427=A D 1036)

Abu'l-Hasan 'Alî bin Ahmad al-Wâhidî (d A H 468=A D 1075)

Mahmûd bin 'Umar az-Zamakhsarî (d A H 538=A D 1143)

Beginning.—

الحمد لله الحكيم العظم السلطان العديم الاحسان الذي اتم

يخلوا منه مكان الحج *

For other copies see Paris, Nos 1690-1692, Berlin, No 9096; Br Mus, p 150, Br Mus Suppl, No 525, Ayâ Sûfiyah, No 3333, and Cairo, vol v, p 96

Written in fair Naskh, with occasional rubrics. The last folio is in a later hand.

Dated A H 1117=A D 1705

No 1046

foll 360 lines 23 size 10×6 7½×4

الا كفاء في فصل الاربعة الخلفاء

AL-IKTIFÂ' FÎ FADL AL-ARBA'AT AL-KHULAFÂ'

A work on the excellence and virtues of the first four successors of the Prophet chiefly based on traditions

Author Ibrahim bin Abdallah al Wasili ash Shafi al Yamani
ابراهيم بن عبد الله الواسلي الشافعي اليمني His ancestors belonged to Yemen but he himself settled permanently at Medina where he wrote the present work in A H 963 = A D 1556 Other particulars of his life and the exact date of his death are not known

Beginning —

الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولاه
* الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولاه

In the preface the author tells us that he wrote the present work at the request of some of his friends and that he divided it into eight chapters but the present copy like that noticed in Buhar No 200 consists of only the first five chapters as follows —

I Foll 3^b 66^a الكتاب الاول كتاب الله في محامد في
فصل الخلفاء على اربعة من النبي صلى
بالصدق والصدق ابي بكر الصديق
رضي الله تعالى عنه علي بن ابي طالب
رضي الله تعالى عنه وبنو علي بن ابي طالب
سبعة عشر بابا وبنو علي بن ابي طالب
الكتاب *

II Foll 66^a—160^b الكتاب الثاني كتاب القول الصواب في ما
حا في فصل امير المؤمنين ابي
جعفر عمر بن الخطاب رضي الله تعالى
عنه علي بن ابي طالب وبنو علي بن ابي طالب
ابا وستة فصول وخاتمة *

III Foll 161^a—196^b الكتاب الثالث كتاب الغرر في فصل
الحق في ابي بكر وعمر رضي الله
تعالى عنهما علي بن ابي طالب وبنو علي بن ابي طالب
خاتمة ابواب *

IV Foll 196^b-266^a الكتاب الرابع كتاب توصيخ البرهان في
ما جاء في فصل امير المؤمنين ابي
عمرو عثمان بن عفان رضي الله تعالى
عنه على انفراد و فيه سبعة عشر
بابا و ثلاثة فصول و حاتمة

V Foll 266^a-360^b الكتاب الخامس كتاب اسبي المطالب في
ما جاء في فصل امير المؤمنين ابي
الحسن على بن ابي طالب رضي الله
تعالى عنه على انفراد و فيه ثرون
بابا و ثلاثة فصول و حاتمة

The headings of the remaining three chapters, as given in the preface, are as follows

VI الكتاب السادس كتاب تسمية الناطق في ما جاء في فصل عمار بن ياسر

VII الكتاب السابع كتاب الدرر الموصعة في ما جاء في فصل الخلفاء
الاربعة و فيه ثمانية ابواب

VIII الكتاب الثامن كتاب الانتصار في ما جاء في فصل السادة الانصار
رضي الله تعالى عنهم و فيه ستة ابواب

The work was completed, as stated by the author at the end, on the 2nd Rabî' I, A H 963=A D. 1556 The MS was copied from a transcription of the author's autograph, dated A H 966=A D 1559

Written in fair Naskh, with the headings in red

Dated A H 1129=A D 1717

The title-page contains a seal, dated A H 1216=A D 1801 bearing the following inscription

ك س بياید بجد آ م اده حاخى عد د الله هس ه آ ر اده

Two other seals, bearing the name of a certain Abû 'Abdallâh, dated A H 1211=A D 1796, are found on fol 2^a as well as at the end

No 1047

fol 379 lines 15 size 9×5 7×4

زاد الاحباب في مناقب الائمة

ZÂD AL-AHBÂB FÎ MANÂQIB
AL-ASHÂB

The unique copy of a work dealing with the history of the four early successors of the Prophet together with the excellence and virtues of his other companions wives and children

Author Malîk Ahmad bin al Malîk Pîr Muhammad al Faruqî
ملك احمد بن الملك پير محمد الفاروقى

Beginning —

الحمد لله الذى اعم علينا بالانقاذ من العدم وهدانا الى الصراط
الستر الاموم و بعد بفعل العبد الفقير الى المولى الله
المعترف بالعجز والنصر المعرف بقصرته العجزى فى بحار المعامى
التعاقب من يوم توحده فيه بالدوامى الراحى باله الا اى العفو النعمى
ملك احمد بن الاى بدر من د الفاروقى اعداء الله تعالى سما سواه الخ •

The author who flourished towards the end of the 11th century of the Hijrah and belonged to India exclaims in his preface on the stern endeavour of the Rafidis (Shi'ahs) to preach their faith among the ignorant Sunnis some of whom had actually embraced Rafidism while the belief of a large number of others was in a wavering condition He states further that he being ordered by his teacher As Sayyid al Murtada (d A H 1067=A D 1657 see the present work fol 3) wrote the present work which contains Quranic verses traditions and opinions of early divines and scholars concerning the excellent deeds and virtues of the companions of the Prophet especially of the first four Caliphs

The work is divided into a *Muqaddimah* seven *Bab* and a *Iakmilah*

Contents —

Muqaddimah A short history and genealogical account of the prophets from Adam to Muhammad in the following five *Fasl* —

I Fol 4 الفصل الاول فى احوال الانبياء صلوات الله وسلامه
عليهم احواله *

- II Fol 7^b. العمل الثاني في احوال نبينا صلى الله تعالى عليه وسلم *
- III Fol 9^a. العمل الثالث في احوال ائمة صلى الله تعالى عليه وسلم *
- IV Fol 10^b. العمل الرابع في انساب الانبياء الاحر صلوات الله تعالى على نبينا واهل بيته وسلامته *
- V Fol 13^a. العمل الخامس في احوال ابناء نبينا محمد صلى الله تعالى عليه وسلم والاحتراف في اسلام بعضهم *

Bâb I History and excellence of Abû Bakr, in the following five *Fasl*

- I Fol 35^b. العمل الاول في ما ابرل الله في كتابه من الآيات الواردة فيه على ما صرح به الله في الكلام *
- II Fol 43^b. العمل الثاني في ما ورد فيه من لسان النبي صلى الله تعالى عليه وسلم من الاحاديث *
- III Fol 55^a. العمل الثالث في ما ورد فيه من ثناء الصحابة رضي الله تعالى عنهم *
- IV Fol 69^b. العمل الرابع في ما ذكره العامة من مناقبه وانه اصل الدرس بعد الانبياء وفي احواله وعلمه ونباته عدد وفات النبي صلى الله تعالى عليه وسلم ورعدة وفوائده وجمعة القرائن في القرائن وبعثته *
- V Fol 94^a. العمل الخامس في الشواهد التي بها الروايات في خلافته واستحقاقه بها واحوتها واحكام من انكره او مدحه ولعنه والدلائل التي بها اهل السنة على حقيقته *

Bâb II History and excellence of 'Umar, in the following six *Fasl* and a *Khâtimah*

- I Fol 120^b. العمل الاول في الآيات الواردة فيه واثبات التي برآها موافقا لوائده *
- II Fol 126^b. العمل الثاني في ما ورد فيه من لسان النبي صلى الله تعالى عليه وسلم *

- III Fol 136^a الفصل الثالث فيما ورد منه من الآثار *
- IV Fol 144^b الفصل الرابع في حقه جلالة و ربه و عدله و كرامته و سخاؤه و تقديس احوال الرعايا و الامراء و محترمه *
- V Fol 187^a الفصل الخامس فيما ورد من جمع منافع الا في ابي بكر و عمر *
- VI Fol 210^b الفصل السادس في دح السنه و المطاعين و احوال الطاعين *
- Khatimah* Fol 227^a حاشية في ذكر سنه و ولادته و عمرة و بناء الصحابة عليه و وفاته و الاختار بموته و جعله الخلافة سوزي و اولاده رضي الله تعالى عنهم *

Bab III History and excellence of Usmān in six Fast and a Khatimah as follows —

- I Fol 236^a الفصل الاول في الابواب الواردة فيه
- II Fol 236^b الفصل الثاني في الاحاديث الصادرة من في رسول الله صلى الله تعالى عليه وسلم في حقه *
- III Fol 242 الفصل الثالث في الاقوال الصادرة عن الصحابة رضي الله تعالى عنهم في منافع *
- IV Fol 247^b الفصل الرابع في فضائله رضي الله تعالى عنه
- V Fol 253^b الفصل الخامس في احبته ما طعن به فيه اهل الصلال و الهوى و احوال الطاعين به في الآخرة و الاولى *
- VI Fol 261^b الفصل السادس في جمع منافع الخلفاء الثلاثة رضي الله تعالى عنهم *
- Khatimah* Fol 265^b حاشية في سنه و سببه و اولاده

Bab IV History and excellence of Ali in six Fast and a Khatimah as follows —

- I Fol 276 الفصل الاول فيما ورد منه من الآيات على ما اخرج من التفسير و الاحاديث و الكلام *

- II Fol 278^b الفصل الثاني وما ورد في سنده من الرسول صلى الله تعالى عليه وآله وسلم *
- III Fol 292^b الفصل الثالث فيما ورد منه من آثار الصحابة والتابعين *
- IV Fol 299^b الفصل الرابع في فضائله ورحمته وعلمه وكلامه
- V Fol 317^b الفصل الخامس في دفع المطاعن عنه رضى الله تعالى عنه *
- VI Fol 318^b الفصل السادس في مناقب هؤلاء الأربعة رضى الله تعالى عنهم *
- Khâtimah* Fol 322^b خاتمة في سنده وفاته وأولاده رضى الله تعالى عنه *

Bâb V Virtues and excellence of other companions of the Prophet, in three *Fasl* as follows

- I Fol 330^b الفصل الأول في الآداب الواردة على أشرف الأنساء في سان الله أخربين والانتصار المنسوس بالصواب والرضوان في دار القرار *
- II Fol 335^b الفصل الثاني الأحاديث الواردة في حقهم من رسول الله صلى الله تعالى عليه وآله وسلم وما وصوا *
- III Fol 338^b الفصل الثالث في حقهم على المؤمنين في حقهم *

Bâb VI An account of the Prophet's wives, in two *Fasl* as follows —

- I Fol 341^a الفصل الأول في الآيات الواردة فيهن وما وصوا والأحاديث الناطقة بهن رضى الله تعالى عنهن *
- II Fol 344^a الفصل الثاني في كنهن وما نديهن وما لم يكن وما عرفت بهن ولهن وما من منهن فله وما عهن *

Bâb VII An account of the Prophet's children, fol 359^a

Takmilah The various classes of saints and their duties, fol 364^a

The author began to compile the work in *Sha'bân*, A H 1069 = A D 1659, and completed it in Rabî' II, A H 1091 = A D 1680, as stated in the following colophon —

الحمد لله [الذى] ومعنى دليام هذا الكتاب اللى نراد الاحداث فى
مقام الاصحاب واحدا منه ان يجعله رادى لنوم الحساب وفى العصر
من يوم الخميس من ربيع الثانى سنة احدى وتسعين و الف وكان ابتداء
بالف فى اواخر شعبان سنة سبع و ستم و الف *

No other copy of the work is known

Written in elegant vocalised Naskh within double red and blue ruled borders The headings are in red

Not dated Probably 18th century

HISTORY OF 'ALÎ AND HIS DESCENDANTS

No 1048

fol 25 lines 19 size $9\frac{1}{4} \times 5$ $7 \times 3\frac{1}{4}$

حسانى على بن ابى طالب

KHASÂ'IS 'ALÎ BIN ABÎ TÂLIB

A work on the excellence virtues and distinctive attributes of Ali bin Abi Talib based on traditions

Author Abu Abdarraḥman Ahmad bin Shu'ayb bin Ali bin Sinan bin Bahr al Khurasani an Nasa'i ابو عبد الرحمن احمد بن شعيب بن ابي بن سنان بن بحر الخراساني النعماني (d A H 303 = A D 915 see Lib Cat vol v part 1 No 215)

Beginning —

الحمد لله رب العالمين والصلوة على سيدنا محمد وآله اجمعين

و بعد فعدة حسانى على بن ابى طالب رضى الله عنه الخ *

It is stated in the Tadhkirat al Huffaz vol ii p 267 that the present work being restricted to the praise of Ali led the public to

accuse the author of professing the Shi'ah faith, but he was able to convince them that he wrote it especially for the people of Damascus, whom, in the course of his travels, he found to have no regard for 'Alî.

The work, together with a Persian translation by Kabîraddîn Ahmad, has been printed in Calcutta, A H 1303 The Arabic text has been reprinted in Cairo, A H 1308

Written in fair Nasta'liq, with gold and black ruled borders The headings are in red

Dated A H 1129=A D 1717

Scribe عبد الرحمن العارثي الدمشقي

The title-page contains the seal and the signature of a certain Sayyid Muhammad 'Abbâs Mûsawî, dated A H 1266=A D 1850

No. 1049.

fol 214, lines 14, size 8×5 , $5 \times 2\frac{1}{2}$

The Same

Another copy of the same work, with an interlinear Persian translation by Muhammad Afdal bin Hakîm Muhammad Hâshim Mahdî, an Indian scholar, who completed the translation, as stated in the colophon, on the 24th Du'l-Hijjah, A H 1228=A D 1813

The Arabic text begins as in the other copy The Persian translation begins thus

شروع میکنم تمام خدا زوری دهنده مؤمنان را و کافران را در دنیا
و آخرت دهنده مؤمنان را نه کافران را در آخرت هیچ شکر دانسته ام ، برای
خدا پرورش کننده تمام عالم و درود و سلام بر سردار ماکه نام دار ،
ایمان محمد اسلم *

The text is written in fair large Naskh, with vowel-points The translation is written in a hasty Nasta'liq, in red

Dated A H 1228=A D 1813

No 1050

fol 356 lines 15 size 10×6 6×3¹

'سوان احبار الرضا'

'UYÛN AKHBÂR AR-RIDÂ

Life sayings and doctrines of Ali ar Rida the eighth Imam of the Shi'ahs complete in two parts

Author Abu Ja'far Muhammad bin Ali bin Husayn bin Musa bin Babawayh al Qummi بن علي بن حسن بن موسى بن بابويه العمري (d. A.H. 381=A.D. 991 see Lib Cat vol v part 1 No 263)

Beginning —

الحمد لله الواحد العبا العرب الحكا الرحمن العارف فاطر الارض و السماء
 حال الظلم و الصدا معد الارضه و الدهور قال ابو
 جعفر محمد بن علي بن ابي طالب بن موسى بن بابويه العمري القمي
 برجل النبي مصنف هذا الكتاب اعانه الله على طاعته و وقته لمرصاته
 مع النبي فصددنا من فساد الصا الكليل كافي الكفا انبي العالم
 اسمعيل بن مكي اطل الله دعاؤه في اهداء السلام الى
 الرضا علي بن موسى بن جعفر بن محمد بن علي بن الحسن بن علي
 بن ابي طالب عليهم السلام ٥٠٠ هـ هذا الكتاب لكتابته (١) ررة الحج *

According to the above the work was written for As Sahib Abu'l Qasim Isma'il bin Abbad surnamed Kafil Kufat who is described by his biographers as a man of high abilities and talents a brilliant poet and the author of several works. He was born at Talaqan on the 16th Du'l Qadah A.H. 326=A.D. 938. He held the post of Vizier under Mu'ayyaddawlah Abu Mansur the King of Ispahan (A.H. 366-373=A.D. 976-983) and subsequently under his brother Fakhraddawlah Abu'l Hasan Ali the king of Rayy (A.H. 366-387=A.D. 976-997) and died on Thursday the 24th Safar A.H. 385=A.D. 995. See Ibn Khallikan (De Slane's translation) vol 1 p 212 Bugyat al Wu'at fol 154 Mir'at al Janan fol 231^b Al Ansab by As Samani fol 363^b Nuzhat al Alibbi fol 48¹ Mufmal Fasih fol 127 Muntaha'l Maqal fol 39^b As'ar al

Wuzaiâ', fol 146^a, Tâj at-Tabaqât, vol iv, part ii, fol 485^b, and Brock, vol 1, p 130

The first part ends on fol 167^a, with the following colophon

تم الحزب الأول من كتاب عدون احرار الرضا على بن موسى بن جعفر
صلوات الله عليه. ويتلوه ان شاء الله تعالى في الجزء الثاني من الاحرار
المنيرة عن الرضا صلوات الله عليه *

The second part begins on fol 168^a thus

و من الاحرار المنيرة عن الرضا عليه السلام ما حدثنا به ابو الحسن
محمد بن القاسم المعسر الجرجاني قال دعى الى
الضادق عليه السلام اسمعيل بن جعفر وهو اكبر اولاده وهو يريدان ياكل
و قد اجتمع بدماؤة فتدسم و دعا بطعامه الخ *

For the contents of the work see Berlin, No 9663 For other copies see Munchen, No 188, Paris, No 2018, Br Mus, No 1619, India Office, No 146 See also Hâj Khal, vol iv, p 270, Brock, vol 1, p 187, and Kashf al-Hujub, fol 103^b

Written in cursive Naskh, with marginal notes and emendations

Not dated Apparently 19th century

Scribe حافظ فتح محمد

The MS was presented to the Library by Sayyid Khuihîd Nawwâb, whose seal is found at the end as well as on foll 167^b and 168^a

No. 1051.

foll 201, lines 19, size 8½ × 6, 7¼ × 3½

الارشاد

AL-IRSHÂD.

A history of the twelve Imâms divided into two parts, the first containing accounts of the life of 'Alî bin Abî Tâlib, and the second those of the other Imâms

Author Abû 'Abdallâh Muhammad bin Muhammad bin an-Nu'mân bin 'Abdassalâm al-Hârisî al-Bagdâdî, surnamad Al-Mufid

ابو عبد الله محمد بن النعمان بن عبد السلام البغدادي البغدادي

Beginning —

الحمد لله على ما اكرم من معرفته وهدى الله من سبل طاعته
 وبعد فاني مدد يدودى الله ر معونه ما سالت
 انذك الله ابدانه من اسماء ائمه الهدى عليهم السلام و نأرجع اعمازهم و ذكر
 مساهدهم و اسماء اولادهم و طرب من احادهم المعنده لعلم احوالهم
 و نعم على ذلك و فوف العارف بهم الحق *

Cf *Kashf al Hujub* fol 12^a

The author a great Shī'ah scholar deeply versed in Shī'ah theology and jurisprudence who belonged to Bagdad was born in A H 338=A D 950 or according to some in A H 336=A D 948 He achieved much fame by his vast learning and great piety and claimed to be the religious head of the Imamiyah sect of his time The author of the *Mir'at al Janan* says that Adudaddawlah (A H 367-372=A D 977-982) had special regard and respect for our author and visited him frequently He wrote more than two hundred works most of which are enumerated by his disciple Ahmad bin Ali an Najashi in the *Kitab ar Rijal* fol 179^b-182^a He died in his native city on Monday the 3rd Ramadan A H 413=A D 1022 and was buried in his own house but after a few years the body was exhumed and removed to the cemetery of Quraish being there interred close to the shrine of Imam Abu Ja far al Jawad (d A H 220=A D 835) For further particulars of the author's life see *Mir'at al Janan* fol 246^b *Muntaha l Maqal* fol 192^b *Manhaj al Maqal* fol 304^b *Kitab ar Rijal* by An Najashi fol 179^a *Talkhis al Maqal* fol 190^b *Ikhulasat al Aqwal* fol 87^b *Naqdar-Rijal* fol 203^b *Fihrist at-Tusi* p 314 *Nadd al Idah* p 314 and Brock vol 1 p 188

Contents —

Part I

A short biographical sketch of Ali bin Abi Talib fol 1^b
 His excellence miracles prerogatives and justice fol 7^b
 His savings precepts admonitions and maxims fol 60^b

Part II

Imam Hasan fol 90^b

An account of his descendants fol 100^a

An account of Imam Husain and of his martyrdom at Karbala fol 102^a

The excellence and virtues of Imâm Husain, together with an account of his sufferings, fol 133^b

The number and the names of the children of Imâm Husain, fol 135^a.

Imâm Zain al-‘Âbidîn ‘Alî bin al-Husain, fol 135^b.

The number and the names of the children of Imam Zain al-‘Âbidîn, fol 140^a

Imâm Muhammad bin ‘Alî al-Bâqir, fol 140^a

The brothers of Imâm al-Bâqir, fol 143^a.

The number and the names of the children of Imâm al-Bâqir, fol 144^a

Imâm Ja‘far bin Muhammad as-Sâdiq, fol 145^a

The number and the names of the children of Imâm Ja‘far Sâdiq, fol 153^a

Imâm Abu’l-Hasan Mûsâ Kâzım, fol 155^a

Miracles of Imâm Mûsâ Kâzım, fol 156^b.

Excellence and virtues of Imâm Mûsâ Kâzım, fol 159^b

The death of Imâm Mûsâ Kâzım, fol 161^a.

The number and the names of the children of Imâm Mûsâ Kâzım, fol 163^b

Imâm ‘Alî bin Mûsâ Ridâ, fol 164^a

Miracles of Imâm Ridâ, fol 166^a

The death of Imâm Ridâ, fol 170^b

Imâm Muhammad Taqî, fol 171^b

Evidences and proofs relating to the Imâmat of Muhammad Taqî, fol 171^b

Virtues and miracles of Imâm Muhammad Taqî, fol 173^a

The death of Imâm Muhammad Taqî, fol 177^b

Imâm Abu’l-Hasan ‘Alî Naqî, fol 178^a

Evidences and proofs relating to the Imâmat of ‘Alî Naqî, fol 178^a

Virtues and miracles of Imâm ‘Alî Naqî, fol 179^a.

The arrival of Imâm ‘Alî Naqî from Medina at Al-‘Askar, and his death there, fol 181^b

Imâm Abû Muhammad Hasan al-‘Askarî, fol 182^b.

Evidences and proofs relating to the Imâmat of Hasan al-‘Askarî, fol 182^b

Virtues and miracles of Imâm Hasan al- Askarî, fol 184^b

The death of Imâm Hasan al ‘Askarî, his burial place, and the number and the names of his children, fol 189^a

Imam Muhammad al-Mahdî, fol 189^a.

Evidences and proofs relating to the Imamāt of Muhammad al Mahdī fol 190^a

An account of those persons who had seen Imam Al Mahdī fol 191^b

Virtues and miracles of Imam al Mahdī fol 192^a

Signs and the time of the reappearance of Imam al Mahdī fol 195^b

The work ends thus —

قال الشيخ السعيد المعتمد
ود اوردا في كل باب من
هذا الكتاب طرفا من الاحبار ما لا
في كل معنى منه كراهه الانسار في القول و محذوة الاملال و الاصحا
وانعنا من احبار العالم المعدي ما ساء كل المتعدي منها في الابرار
واصرنا من كبر من ذلك لعل ما ذكرناه ولا بدعي ان لا احد وما
تركناه من ذلك الى الاعمال ولا ساءه على عدم العلم مناه و السهر
عنه و الاعمال و فيما سمعنا من موحى الاحتجاج على امامه الائمة عليهم
السلام و من من احبار هم كفاه فيما قصدها و الله ولي التوفيق
و هو - لا و نعم الركنل *

No other copy of the work is known

Written in elegant Naskh with occasional marginal notes within red and blue ruled borders. Foll 96-108 are slightly worm eaten

Dated Thursday the 10th Jumada I A H 1092=A D 1681

There are four seals on the title page three of which contain the inscription اللهم صلى على محمد dated A H 1194=A D 1780 The fourth bears the name of a certain Imam Bakhsh dated A H 1222=A D 1807 Two seals bearing the name of Mirza Aga Khan dated A H 1239=A D 1823 are found on fol 199^b as well as at the end

No. 1052.

fol 186, lines 23, size $7\frac{1}{2} \times 4\frac{1}{4}$, $4\frac{1}{2} \times 2\frac{1}{4}$

تذكرة خواص الامة في معرفة الائمة

TADKIRA'U KHAWASS AL-UMMAH
FÎ MA'RIFA'I' AL-A'IMMAH.

A history of 'Alî, his relatives and descendants, together with their excellence, virtues, and sayings

Author Shamsaddîn Abu'l-Muzaffar Yûsuf bin Qizuglî bin 'Abdallâh, called Sibî Ibn al-Jawzî بن أبي العباس يوسف بن قزوغلي بن عبد الله المعروف بسبط ابن الجوزي (d. A. H. 654 = A. D. 1257), for some account of whom see No 966 above

Beginning

الحمد لله الواهب، من الدعم كل كندر وحريل

و بعد بهذا كتاب في وصل الامام العلم و الكدر الحكيم و السدد الكريم احى
الرسول و نعل الغول و سيده، الله المسلول سد الكدعاء و راع الخلاء
و ابن عم المصطفى الحج *

The work is divided into twelve chapters, each subdivided into several sections The twelve chapters are as follows —

I Genealogy of 'Alî bin Abî Tâlib, together with short biographical notices of his parents and brothers, fol 2^a

II His excellence and virtues, fol 10^a

III The number and the names of his children, fol 29^b

IV His succession to the *Khilâfat* and prominent events of his reign, fol 30^b

V His piety, abstinence, worship and godliness, fol 55^b

VI A collection of his lectures, sayings, precepts and poems, fol 61^a

VII An account of his martyrdom, fol 89^a

VIII Imâm Hasan, fol 97^a.

IX Imâm Husain, fol 115^a

X Muhammad bin al-Hanafîyah, fol 146^a

XI The Prophet's wife, *Khadîjah*, and his daughter, *Fâtimah*, fol 149^b

XII Biographical notices of the following Imâms —

(i) Zayn al-'Âbidîn 'Alî bin al-Husain, fol 160^b.

(ii) Abû Ja'far Muhammad al-Bâqir, fol 167^a.

- (iii) Abu Abdallah Ja far as Sadiq fol 170
- (iv) Abu l Hasan Musa al Kazim fol 173^b
- (v) Ali bin Musa ar Rida fol 175^b
- (vi) Muhammad al Jawad fol 179^b
- (vii) Abu l Hasan ' Ali al Muttaqi [an Maqi] fol 180

Fol 181^b contains a gap of several lines with the following note in the margin —

اطل ان هذه المصحف قد فات منها ذكر بقية الائمة الاولى عشر منها
 هذا النقص قد نه و الاعاب ان من عهدنا سط كنتم من الاحبار *

For other copies see Leyden No 791 Rampur p 633 and Buhar No 202 See also Brock vol 1 p 347

Written in small and cursive Nasta'liq with occasional vowels The headings are in red Foll 6^a—72^b are written diagonally Lacunae are found on foll 2^b 99^b and 181^b Fol 195 is wanting

Dated the 23rd Shawwal A H 1176=A D 1763

Scribe علامه عتيق الله ع

The title page contains a short biographical notice of the author extracted from the *Mir at al Janan* of Abdallah al Yafi

Fol 1^b contains the seal and signature of a certain Muzaffar Husain dated A H 1277=A D 1869 Two other seals of the same Muzaffar Husain are found at the end

No 1053

fol 353 lines 25 size 9½ × 6 6½ × 3½

ك . ع . ا . العمه في معرفه الائمة

KASHF AL-GUMMAH FÎ MA'RIFAT AL-A'IMMAH

Lives of the Prophet his daughter Fatimah and the twelve Imams together with their excellence virtues and miracles complete in two parts

Author Baha addin Abu l Hasan Ali bin Isa bin Abi l Fath al Irbili بهاء الدين ابو الحسن على بن عيسى بن ابي الفتح الاربلي He completed the work on the 21st Ramadan A H 687=A D 1288 and died in A H 692=A D 1293 See *Kashf al Hujub* fol 124^a

Beginning —

الحمد لله الذي ابرأنا كلمة التوحيد و رفعنا الماسك بالسند ، الاقوى
و شيد لنا روع الايمان اسم *

In his preface the author tells us that, in order to popularise his work, he preferably quotes Sunnî authorities especially in dealing with the lives of the Prophet and the first three Imâms. The author of the *Kashf al-Hujub* (*loc cit*) tells us that Salâhaddin as-Safadi (*d* A H 764 = A D 1363), in the *Fawât al-Wafayât*, as well as other Sunnî scholars, have spoken highly of the present work.

The first part, which contains the lives of the Prophet and 'Alî, was completed, as stated in a note on fol 144^a, at Bagdâd in the author's house on the western bank of the Tigris on the 3rd Sha'bân, A H 678 = A D 1279. The note runs thus:

مورد ما كان مكتوباً على محلاة الأصل بخط المصنف ، و قدس الله
روحه و نور عريسته بكر الكرم الاول من كسره ، العمة في معرفة الأئمة على
يد حاميه ابراهيم بن عبد الله تعالى الى رحمة وسعاعة بديه و ائمة علي بن عيسى بن
ابى الفتح الازيلي عفى الله عنه في ناله ، سعدان من سنة ثمان
و مديين و ستمائة بعداد في داره بالبحر ، العربي على ساطع حلته *

The second part begins on fol 145^b with a short chapter on the virtues of the descendants of 'Alî, followed by biographical notices of Fâtimah and the Imâms, as follows:

Fâtimah, fol 146^a Hasan, fol 164^a, Husain, fol 186^b, Zam al-
'Âbidîn, fol 207^a, Muhammad al-Bâqir, fol 220^a, Ja'far as-Sâdiq,
fol 231^a, Mûsâ al-Kâzîm, fol 249^a, 'Alî ar-Ridâ, fol 263^b,
Muhammad al-Qânî, fol 287^b, 'Alî al-Mutawakkil, fol 297^a, Hasan
al-Khâlis, fol 306^a, and Muhammad al-Mahdî, fol 316^b.

The colophon runs thus:

بكر البحر الثاني من كتاب كسره ، العمة في معرفة الأئمة و تمامته تم
الكتاب بأسرة بقاء من نسخة منقولة من نسخة منقولة من نسخة بخط السند
المرحوم مجيد الدين ابى جعفر الفصل بن يحيى بن على بن مطهر بن
الطوسي الكاتب ، و نسخته المسارح منقولة من

نسخة الأصل بخط المصنف ، *

The work was written in A H 802 = A D 1400 at the request of a certain Jalâladdîn al-Hasan bin 'Alî, whom the author eulogises in the preface thus

والتمس منى اعراف الناس على و اكرمهم لهدى و هو المولى الاعظم
و اماحد الاكرم مرتضى ممالك الاسلام مدين مناهج الكلال و الحرام ناطم
درر المواهب ، فى سلوك ، الرعايه ، و مقلد مدد الوجود بوشاح المدايح ،
ملاد مريوم آل انى طاله ، فى المشارق و المعارف المؤيد
نكوك ، العرو التمكن نور الحقيقة و الطريقة و الدين حلال الدين الحسن بن
على بن الحسن بن على بن الحسن بن على بن احمد بن على بن على بن
الحسن بن الحسن بن يحيى بن الحسن بن احمد المحدث بن عمر بن
يحيى بن زيد بن على بن الحسين بن على بن انى طاله ، حلد الله
تعالى طلال رسده على العربة و امر بكمال امداده اعصان الدوحة العسرية
و لاله ، بمارق العرو و الاكرام مسرفة بوطنة نعله و سراق المجد و الاعظام
مدعة ربيع محله ريدت مسائله و اماله *

It is stated in Hâj Khal, vol iv, p 259, that the author derived material for the work from the compositions of his two *Shakhhs*, viz, Abu'l-Hasan 'Alî bin Muhammad bin 'Alî as-Sûfî an-Nassâbah and Abû Nasî Sahl bin 'Abdallâh al-Bukhârî and that he presented it to Tamerlane (A H 771-807 = A D 1369-1404)

The work is divided into a *Muqaddimah* and three *Asl*. The third *Asl* is subdivided into five *Fasl*, the first two of which are again divided into several *Maqsad*

Contents —

Muqaddimah Genealogy of Abû Tâlib, with a short biographical notice.

Asl I The descendants of 'Aqîl bin Abî Tâlib, fol 8^b

Asl II The descendants of Ja'far at-Tayyâr, fol 10^b

Asl III The descendants of 'Alî bin Abî Tâlib, in five *Fasl* as follows —

Fasl I The descendants of Imâm Hasan, in the following two *Maqsad*

I The descendants of Zaid bin Hasan, fol 28^a.

II The descendants of Hasan al-Muşannâ, fol 45^b

Fasl II The descendants of Imâm Husain, in the following six *Maqsad*

I The descendants of Muhammad al-Bâqir, fol. 103^b

II The descendants of 'Abdallâh al-Bâhî fol 136^a

III The descendants of Zaid bin Alī fol 138^b

IV The descendants of Umar al Ashraf fol 171^b

V The descendants of Husain al Asgar fol 175^a

VI The descendants of 'Alī al Asgar 191^b

Fasl III The descendants of 'Muhammad bin al Hanafiyah fol 201^a

Fasl IV The descendants of Abbas bin Alī fol 204^b

Fasl V The descendants of Umar al Atraf fol 207^b

The work ends with a chapter dealing with the technical terms generally used in genealogical works

For other copies see Br Mus No 346 Goth No 1755 Ibrahim Pasha No 385 and Rampur p 642 See al o Brock vol II p 199

The work has been lithographed in Lucknow See Il tifa al Qunu p 100

Written in fair Naskh with occasional marginal notes and emendations within double red and blue ruled borders The headings are in red

Dated A H 1245 = A D 1829

Scribe سعد محمد ناصر العلالي الناصطي

Two fly leaves at the beginning contain a list of the names of those genealogists who had written works on the genealogy of Abu Talib and his descendants

A leaf inserted after fol 64 contains a note criticising the author for this—that contrary to the general belief he does not consider the celebrated saint Shaikh Abdalqadir al Jilani (d A H 561 = A D 1166) to be a descendant of Hasan bin Alī on the ground that his grandfather's name was *Jangī Dûst* (the lover of fighting) a name of Persian origin The writer of the note refutes the author stating that the name of the Shaikh's grandfather was Musa and that *Jangī Dûst* was a *Laqab* (surname) given to him by the Persians for his warlike spirit

Two fly leaves at the end contain the genealogy of a certain Sayyid Azimaddin alias Mu'inaddin Khan

Three seals bearing the name of Sayyid Muhammad Baqir dated A H 1240 = A D 1824 are found on fol 214^b

No. 1055

fol 179, lines 17, size 10 × 6, 6½ × 3½

الرسول المصطفى في معرفة الأئمة
 AL-FUSŪL AL-MUHIMMAH FĪ
 MA'RIFAT AL-A'IMMAH.

A history of the twelve Imâms, by Nûraddîn 'Alî bin Muhammad bin Ahmad bin 'Abdallâh, better-known as Ibn as-Sabbâg نور الدين على

بن محمد بن أحمد بن عبد الله السهرناني, a distinguished scholar and well-skilled calligrapher, who belonged to the Mâlikî sect and was born at Mecca on the 4th Du'l-Hijjah, A.H. 784=A.D. 1383. He studied under several eminent scholars of his native city and attached himself for a long time to the company of Shaikh Jalâladdîn 'Abdalwâhid al-Murshidî (d. A.H. 838=A.D. 1435, see Mu'jam of Ibn Fahd, fol 135^a). He wrote several works and died at Mecca on Monday, the 7th Du'l-Qa'dah, A.H. 855=A.D. 1451. See Mu'jam of Ibn Fahd, fol 153^a, Dustûr al-I'lâm, fol 81^b, and Brock, vol II, p 176.

Beginning

الحمد لله الذي جعل من صلاح هذه الأمة راحة للعالمين...
 ...و بعد فعن أبي أن ذكر في هذا الكتاب أصولاً مهمة
 في معرفة الأئمة أعز الأئمة الذين أسس الدين أولهم على المرتضى و
 آثرهم المهدى المتطهر تضمن سداً من ذكر مناقبهم السريعة و مناقبهم
 العالمة المدح و معرفة أسمائهم و صفاتهم و آبائهم و أمهاتهم و موالدهم
 و وفاتهم و ذكر مدة إعمارهم و أسماء حجاجهم و شعرائهم السج *

In the preface, the author deprecates the rash and erroneous conclusion of those Sunnis who might possibly charge him with Râfidîsm, and states that the celebrated traditionist, An-Nasâ'î (d. A.H. 303=A.D. 915), and other Sunnî scholars who had written similar works in praise of 'Alî and his descendants, had been accused of Râfidîsm. The preface ends with numerous quotations from canonical books of Hadîs on the holiness of the Prophet's family.

The work is divided into twelve chapters, the first three being subdivided into several sections. The twelve chapters, treating of the twelve Imâms, are as follows —

- I Alī bīn Abī Talīb fol 8
- II Hasan bīn Alī fol 87^b
- III Husain bīn Alī fol 99^a
- IV Zain al Abīdīn fol 117^b
- V Muhammad a' Bāqir fol 122^b
- VI Ja'far as Sādiq fol 129^b
- VII Mus'ī al Kazīm fol 135^a
- VIII Alī ar Rīdā fol 142^a
- IX Muhammad al Jawād fol 155^b
- X Alī al Aslārī fol 162
- XI Hasan al K̲h̲alīs fol 166^a
- XII Muhammad al Mahdī fol 170

For other copies see Berlin No 9671 Paris Nos 1927 2022—4 and Br Mus Suppl No 529 See also Haḡ K̲h̲al vol iv p 442

Written in fair Naskḡ with an illuminated frontispiece The headings are in red

Not dated Probably 18th century

The title page contains a short biographical notice of the author extracted from *Ad Daw al Lamī* of As Sakḡhawī a biographical sketch of whom is given in a fly leaf at the beginning

Two seals bearing the inscription باسط ل dated A H 1122 = A D 1710 are found on the title page

No 1056

fol 25 lines 14 size 6 $\frac{3}{4}$ × 4 4 $\frac{1}{4}$ × 2 $\frac{1}{4}$

[موالد النبى والائمة]

[MAWĀLĪD AN-NABĪ WA'L-A'IMMAH]

A short treatise treating briefly of the lives of the Prophet his daughter Fatimah and the twelve Imams

The author's name and the title of the work cannot be traced

Beginning —

الحمد لله حق حمده والصلوة على خير الاناس محمد واهل بيته
 والاحبار الدس اذهب الله عنهم الرجس وطهرهم تطهيرا اما بعد
 لما رأيت مدخل جماعة من رحمهم الله تعالى الى حل مختصر من ذكر موالد
 النبى والائمة عليهم السلام منومة و حاجتهم الى جمع ذلك على وجه

الايصار والاحتصار ليعمل حظه ويعرف مأخذه و بدأب مدونا اياته اربعة
 مئربانا على عدد المعصومين من الذى الى صاحبه ، الرمان عليهم السلام
 يتضمن كل باب مدعا خمسة وسول الفصل الاول فى الاسماء و الالتفات و الكنى
 و الثانى فى المواليد و الناله ، فى مدلع العمر و الرابع فى وفه ، الوفاة
 و الاشارة الى سدها و تعدن مواضع العوز و الخامس فى عدد الاولاد
 و امعاتهم السج *

In this we are told that the author, perceiving some people of his sect in need of a concise work on the lives of the Prophet and the Imâms, wrote the present treatise, dividing it into fourteen *Bâb*, each subdivided into five *Fasl*, the first dealing with their names, *Laqab* and *Kunya*, the second, with the dates of their birth, the third, with the period of their lives, the fourth, with the dates and causes of their death, and the fifth, with the number and the names of their wives and children. The fourteen *Bâb* treating of the lives of the Prophet, Fâtimah and the twelve Imâms are as follows

I The Prophet, fol 2^a, II 'Alî, fol 5^a, III Fâtimah, fol 8^b, IV Hasan, fol 10^b, V Husain, fol 12^a, VI Zain al-'Âbidîn, fol. 14^b, VII Muhammad al-Bâqir, fol 16^a, VIII Ja'far as-Sâdiq, fol 17^a, IX Mûsâ al-Kâzım, fol 18^b, X 'Alî ar-Ridâ, fol 19^b, XI. Muhammad at-Taql, fol 21^a, XII 'Alî an-Naqî, fol 22^a. It may be noticed here that several folios after fol 22, containing the last two *Fasl* of *Bâb* XII, the whole of *Bâb* XIII on Hasan al-'Askari, and the earlier part of *Bâb* XIV on Muhammad al-Mahdî, are wanting

Written in Naskh, with the headings in red. Fol 18^a contains a gap of several lines marked with the words *بدا سابع من النسخة* المكتوبة منها.

Dated A H 1081 = A D 1671

Scribe احمد بن على بن ناصر

No 1057

foll 89 lines 15 size $8 \times 5\frac{1}{2}$ $6\frac{3}{4} \times 4$

مولد على بن ابى طالب

MAWLID 'ALÎ BIN ABÎ TÂLÎB

An account of the birth of Alî and of his marriage with the Prophet's daughter Fatmah

The author's name is not known The latest authority quoted is Ahmad bin Abdallah al Bakrî the author of the *Kitâb al Anwar wa Miftah as Surûr wa l Afkar* (No 1012 above)

Beginning —

الحمد لله الذى خلق الانساء والاربعاء رحمه للعالمين و جعلهم
مسنون و مدد بن لكاه الخلق اجمعين اما بعد وهذا ما رواه ابو مسعود
لو ط ابن يحيى الرضى عن مولد سعدنا و مولد الامام الهمام و اللب
الصراع امام المصنف و حقه الله على
العالمين الفارس العالى على بن ابى طالب اسد الله العالى الخ *

Written in fair Nashb Slightly water stained

Not dated Probably 18th century

No 1058

foll 66 lines 12 size $8 \times 5\frac{1}{2}$ $6\frac{3}{4} \times 4$

مع ل الحسن

MAQTAL AL-HUSAIN

A short treatise on the martyrdom of Imam Husain together with an account of the battle of Karbala and of the incidents that followed it such as the plunder of the camp of Imam Husain the imprisonment of his wives and children and the delivery of his head to Yazid (A H 60-64 = A D 680-683)

The author's name is not known

Beginning —

اعلموا يا الى الانصار انكم اذ انعكرم فيما اصاب ال المختار علمم
ان الدنيا ليس بها مزار لانها اذ لم تصعوا لموانكم فاعلموا اننا حظ

اعاد يكم فالمعروز من اعتردها و عمل عن شدائدها و دونهما فقدموا فيها الراي
لدوم المعاد و الاراد اوفر من الكاء على مصائب السادة الامجاد اله *

The work ends with a short elegy on Imâm Husain, beginning with the following lines

ومع ، على دار الدنى محمد
والعدت اود اوه رب عرصاتها

Written in fair Naskh

Not dated Apparently 18th century

No 1059.

fol 146 , lines 16 size $8\frac{1}{2} \times 6$, 7×4

انارة الاحزان

ISÂRAT AL-AḤZÂN.

A treatise containing an account of the martyrdom of Imâm Husain and of his companions at Karbalâ

The full title of the work, as given in the preface, is as follows

انارة الاحزان على القتل العظيم *

Author As-Sayyid Dildâr 'Alî bin As-Sayyid Muhammad Mu'in an-Nasîrâbâdî السيد دلدار على بن السيد محمد معين الناصر آبادى

Beginning

بسم الله سبحانه على ما جعل الاحتدار و الانتلاء سببا لمريد المدونه
حسن الجراء اله *

The author, a well-known Shî'ah scholar, who wrote a large number of works, died in A H 1235 = A D 1819 See Kashf al-Hujub, fol 2^o

We are told in the preface that the author, being dissatisfied with the brevity of his work, entitled *Musakkim al-Qulûb 'Inda Faqd al-Mahbûb* (see Kashf al-Hujub, fol 138^a), wrote the present one, basing it on the most reliable and authentic sources

The work is divided into two chapters, the first dealing with the importance of the great incident of Karbalâ The second, which is subdivided into several sections, contains a history of that incident

The work ends thus —

و لندكم الكلام فى ذلك المعام فان احصاء احبار مصانيد علمهم
السلام مما لا يدانى بالرسم فى الدوائر الكبار و الطوامير الطوال فكيف
يأمل هذة المختصرات و الحمد لله اوله و احرا و باطلا و طاهرا *

Written in cursive Naskh with numerous short lacunae Not
dated Probably 19th century

The title page contains two seals one bearing the name of a
certain Savyid Muhammad dated A H 1229=A D 1814 and the
other the inscription حساب دة يعرى dated A H 1258=A D 1842

No 1060

fol 101 lines 14 size $9 \times 6\frac{1}{2}$ 7×4

(Three treatises bound together)

fol 1^b-54

I

مولد فاطمة الزهراء

MAWLID FÂTIMAH AZ-ZAHRÂ'

An account of the birth of the Prophet's daughter Fâtimah
and her marriage with Ali the fourth Caliph

The author's name is not known

Beginning —

الحمد لله الذى ادار الظلمه بسعاع نو فاطمه الزهراء سدة نسا
العالمين اما بعد بعد عن لى ان اورد فى هذة العدد
بعض ما حص به فاطمة الزهراء بنت حاتم المنس و ما سمعنا الله به
من الفصل المنس و فادلا مما جرى () من الآيات عند ولادها و در تحت
باسم المؤمنس الح *

The work ends thus —

هذا اخر ما ابتدءه و احدثه ابتداء من حديث مولد سيدنا
و مولانا و سدا فاطمة الزهراء على التمام و الكمال *

foll 54^b-78^b

II

وفا ، اولاد مسلم بن عقیل

WAFĀ'Ī' AWLĀD MUSLIM BIN 'AQĪL.

An account of the martyrdom of the two young sons of Muslim
bn 'Aqīl, the cousin of Imām Husain

The author's name is not known

Beginning

و عن ابی مخنف ، قال لما قتل الحسين عليه السلام و اقبل
الملاعين و حرب الشيطان الى مخنف الحسن عليه السلام ليدسوا امواله
و يدسوا عماله و اطعاله و يدسوا حريمه و يحرقوا خيامه و اشتعل الناس
بالنار ، و السبل ، حرم رسول الله و انعد من السبي الطاهر و المظمر اولاد
مسلم بن عقيل السج *

foll 79^a-101^b

III

وفا ، النبى يحيى بن زكريا

WAFĀ'Ī' AN-NABĪ YAḤYĀ BIN
ZAKARĪYĀ.

An account of the martyrdom of the Prophet John

The author's name is not known

Beginning

روى فيما تقدم فى رواية سعد بن عبد الله الاسعري لما قص ، على
زكريا مصصة الحسن عليه السلام قال النبى اروننى ولدا تقر به عدى على
الكنز و احعله وارثا و وصا و احعل محله منى محل الحسين السج *

The work ends with an elegy on the Prophet John, which begins
thus —

مصائب النبى يحيى حليل معظم
له فى سويدا القل ، حزن مخد م

All the above treatises were transcribed by 'Abdallāh bn
Alī bn Muḥammad Written in cursive Naskḥ Dated A H 1262=
A D 1846

Seals and signatures of Nawwāb Sayyid Wilāyat 'Alī Khān are
found on the title-page and at the end

HISTORY OF THE ZAIDÎ IMÂMS

No 1061 ,

fol 263 lines 30 size 12x8 10x5¹

الآلئ المصه

AL-LA'ÂLÎ AL-MUDÎYAH

A unique copy of a full historical commentary on Sarimaddîn Ibrahim's *Al Qasîdat al Bassâmah* a poem in glorification of the Zaidî Imams

The full title of the work as given in the preface is as follows —

الآلئ المصه من اللواحق العدد في احبار الامه الزيديه *

The author's name Sayyid Shamsaddîn Ahmad bin Muhammad bin Salâh ash Sharafî السند سمى الدى احمد بن محمد بن صلاح السرى not given in the MS, is found in a note in the margin of the *Aqîlat ad Daman* fol 124 (No 1099 below) This Ash Sharafî who held the post of *Muftî* (jurisconsult) at Şana under the Zaidî Imams was a distinguished scholar of his age especially well versed in Zaidî law on which subject he wrote several works He died in A H 1054 = A D 1644 See *Tabaq al Halwa* fol 11^a

Beginning —

الحمد لله رب العالمين و مالك يوم الدين فاطر المخلوقين و مددع السموات و الارض و بعد فاني رأيت ان اجمع لى و لاحوائى من المؤمنين حملا من ستر الانبياء المرسلين و غير المرسلين و ذكر طرف من احبار الصالحين مختصرا و من ستر الامه الهادى و احبار الماضى الخ *

Finding that *Al Qasîdat al Bassâmah* of Sarimaddîn contains brief allusions to the Zaidî Imams the author wrote the present commentary extracting his material for the notices of the Imams from the *Al Lawâhîq an Nadiyah* of Badraddîn Muhammad bin Alî ar Ruhaif (see Houtsma Brill No 248) and, for other historical events from the *Muruj ad Dahab* of Al Mas'udî (No 962 above)

The first line quoted from the *Qasîdah* is as follows —

الدهر ذو سمر عظمى و ذو عثر و صروه شامل للددو و العصر

In his introduction, the author gives a short biographical notice of Sârimaddîn, whom he describes as an illustrious member of a family distinguished for learning, and says that he wrote a work on the principles of the Zaidî law, entitled *Al-Fusûl al-Lu'lu'iyah* a commentary on the *Al-Azhâr* of Al-Mahdî-lidînallâh Ahmad bin Yahyâ (*d* A H 840=A D 1436), and several other works, and that he died at the age of eighty in Jumâdâ II A H 914=A D 1508

The notices of the Zaidî Imâms, which form the bulk of the present work, are preceded by a history of the Prophets, from Adam to Muhammad, a short history of the Caliphs from Abû Bakî to 'Abdalmalik bin Marwân, and a long quotation from the *Qasidah* of Ibn 'Abdûn (see Hâj Khal, vol iv, p 519) on the ancient kings of Persia, Yemen and Syria, together with a biographical notice of its commentator, Abu'l-Walîd Ahmad bin 'Abdallâh al-Makhzûmî, an eminent scholar and poet of Andalus (Spain), who was born in Cordova, A H 394=A D 1004, held the post of Vizier under Al-Mu'tadid Abû 'Âmir 'Abbâd (A H 434—461=A D 1042 1068), and died at Seville in A H 463=A D 1071 The short notices of the Imâms are in chronological order

We learn from the *Tabaq al-Halwâ* (*loc cit*) that our author wrote this work in three volumes bringing down the history of the Imâms to the end of the reign of Al-Mu'ayyad-billâh Muhammad bin al-Qâsim (A H 1029 1054=A D 1620 1644) The present copy breaks off in the middle of the account of the life of Al-Hâdî 'Alî (*d* A H 836=A D 1432, see 'Aqîlat ad-Daman, fol 85^b)

A copy of *Al-Qasîdat al-Bassâmah*, with an anonymous commentary, is noticed in Br Mus Suppl, No 540 No copy of the present commentary is noticed in any other catalogue

Written in Arabian Naskh, with quotations from the text in red Foll 32-33, 80 and 256 should follow foll 24, 64 and 260, respectively Foll 9^b, 34^b, 85^b, 97^a and 261^b are blank Several folios at the end are slightly damaged

Dated A H 1155=A D 1742

HISTORY OF THE GAZNAWIDS

No 1062

foll 135 lines 15 size 12½ × 7½ 8½ × 4½

الشمس

AL-YAMĪNĪ

The well known history of the two Gaznawid sovereigns Abu Man'ur Subuktigin (A.H. 366-387 = A.D. 976-997) and Yamin'ad-daulah Mahmud (A.H. 388-421 = A.D. 998-1030) written in a very pompous style

Author Abu Nasr Muhammad bin Abdaljabbar al-Uthbi مؤسس محمد بن عبد الجبار العنبي He was one of the eminent scholars of the court of Sultan Mahmud Gaznawi. He wrote the present work about A.H. 411 = A.D. 1020 and dedicated it to the grand Vizier Shams al-kufat Abul Qasim Ahmad bin Hasan al-Maimandi (d. A.H. 431 = A.D. 1039 see Agir al-Wuzara' foll 117-114*) who appointed him to the post of a chief officer of the postal department (ماحب البريد) at Ganj Pustaq. He died in A.H. 427 = A.D. 1036 See Brock vol. 1 p. 311

Beginning —

الحمد لله الذي اعطى مدادنا عربياً واعدد بحره الح

For other copies see Berlin Nos 9807-9 München No 423 Wien No 947 Leyden Nos 841-2 Br Mus No 311 Br Mus Suppl No 548 India Office No 701 Paris Nos 1894-5 Cairo vol. 7 p. 176 Nur Ufmaniyah No 3115 Kōpr No 227 Yenü No 229 Waliaddin No 2372 Hamidiyah No 307 Aja Sufiyah No 3389 and Buhar No 215. A literal Persian translation by Muhammad Karamat Ali is noticed by Pertsch Berlin Catalogue No 441 and one by Abu al-Sharaf Nasir bin Sa'id is noticed in Nur Ufmaniyah No 3089. A Turkish translation based on the Persian version of Abu al-Sharaf is noticed by Rieu Br Mus Catalogue of Turkish MSS p. 42

The Arabic text has been twice lithographed in India viz Delhi A.D. 1847 and Lahore 1883. It was also printed in Cairo in the margins of *Al Kamil* A.H. 1290. An English translation was published by the Rev James Reynolds for the Oriental Translation Fund London 1858

For further particulars see Hâj Khal, vol vi, p 514, Iktifâ al-Qunû', p 374, Elliot History of India, vol ii, pp 14-52 Journal Royal Asiatic Society, 1868, p 424, M de Sacy, Notices et Extraits, vol iv, p 325, and Journal Asiatic Society of Bengal, xiii, 1855, p 239

Written in fair Nasta'liq, with marginal and interlinear notes
Two fly-leaves at the end contain a table of contents of the work

Dated Monday, the 29th Jumâdâ I A H 1252=A D 1836

A seal bearing the name of a certain Muhammad 'Alî Hasan dated A H 1244=A D 1828, is found at the end

HISTORY OF TÎMÛR.

No. 1063.

fol 189, lines 17, size $10 \times 6\frac{1}{2}$ 7×4

عجائمه الممدور في نوائه، تیمور

'AJÂ'IB AL-MAQDÛR FÎ NAWÂ'IB
TÎMÛR.

The well-known history of Tîmûr, by Ibn 'Arabshâh

Beginning

الحمد لله الذي على موال ارادته و تدبره تدسح معاطع الامور الخ *

Ibn 'Arabshâh, whose proper name was Shihâbaddîn Abu'l-'Abbâs Ahmad bin Muhammad bin 'Abdallâh bin Ibrâhîm ad-Dimashqî al-Hanafî محمد بن عبد الله بن ابراهيم، the دمشقى، was born at Damascus in A H 791=A D 1392, and was carried off by Tamerlane to Samarqand, A H 803=A D 1400, where he received his education and became well-skilled in the Persian and Turkish languages. After a wandering life in Tartary, Crimea, and various parts of Asia minor, he came to Adrianople, where he gained the favour of Sultân Muhammad I (A H 805-824=A D 1402-1421), who employed him to translate some Arabic books

into Turkish and Persian for his son the prince Murad Our author wrote a large number of works and died at Cairo on the 18th Rajab A H 804 = A D 1450 See Al Qabris al Hawi vol i fol 50^b Hada iq al Hanafiyyah p 320 Taj at Tabriqat vol ix fol 234^b .Dustur al I lam fol 96 Iktifa al Qunu p 287 and Brock vol ii p 28

The work was edited and published by J Golius Leyden 1676 Since then it has been repeatedly printed viz in Cairo A H 1285 1305 in Calcutta A H 1227 1233 and in Constantinople A H 1233

For other copies see Berlin Nos 9731-2 Goth Nos 1840-2 Cairo vol v p 85 Hamidiyah No 360 and Nur Usmaniyyah No 3393 A Turkish translation by Murtada Nazmizadah is noticed by Rieu Br Mus Catalogue of Turkish MSS p 43 See also Haj Khal vol iv p 190

Written in fair Naskh with the headings in red Slightly worm eaten

Not dated Probably 18th century

No 1064

fol 203 lines 14 size 10 x 6½ 7 x 4½

The Same

A very splendid and valuable copy of the same work beginning as the other It is incomplete at the end brealing off abruptly at the beginning of the following rubric —

ذكر ما عزم ابي عثمان عليه عدد اصناف ذلك الطويل انه *

The present copy corresponds with fol 1-96 of the other

Written beautifully in elaborate bold Naskh on a gold ground within ornamental borders The margins are covered with tasteful and elaborate ornament in gold and colours The headings are in red and the interlinear spaces are covered with flowery ornaments The editors note at the beginning of the printed edition (Calcutta A H 1233) is copied verbatim at the beginning of the present MS indicating that it was copied from that printed edition only as a model of calligraphy and tasteful illumination

Not dated Evidently the middle of the 19th century

The MS was presented to the library by Sayyid Khurshid Nawwab the grandson of Nawwab Wilayat Ali Khan C I E The seals and signatures of both of them are found at the beginning and end

HISTORY OF AYYÛBIDS.

No. 1065.

foll 234, lines 25, size $8\frac{1}{2} \times 6\frac{3}{4}$, $6\frac{1}{2} \times 3\frac{1}{4}$.

الروضتين في اخبار الدولتين

AR-RAWDA'I'AIN FÎ AKHBÂR
AD-DAWLA'I'AIN.

The first volume of the well-known history of Nûraddîn Mahmûd Zangî (A H 541-569=A D 1146-1173) and Salâhaddîn Yûsuf al-Ayyûbî (A H 564-589=A D 1169-1193)

Author Shihâbaddîn Abu'l-Qâsim 'Abdarrahmân bin Ismâ'il bin Ibrâhîm, commonly known as Abû Shâmah شهاب الدين ابو القاسم (d A H 665=A D 1268, see Lib Cat, vol v, part II, No 380).

Beginning

الحمد لله الذي بطعه تصلح الاعمال وكرمته وجوده تدرك ، الآمال
وعلى ومن مسألته تتصرو ، الاعمال الح *

The colophon runs thus

هذا آخر الجزء الاول من كتاب الروضتين في اخبار الدولتين ويتلوه
ان شاء الله تعالى الجزء الثاني اوله ثم دخله ، ستة اربع وسدعين
ومائة - قال العماد وكن شمس الدولة بن المعتمد من اكابر الامراء الح *

The last *Fasl* relates the assassination of the Vizier 'Adudaddawlah by a certain *Mulhad* (unbeliever) at Bagdâd, in Du'l-Qa'dah, A H 573=A D 1178, while on his way to Mecca

For other copies see Berlin, No 9812, Munchen, No 404, Wien, No 898, Leyden, No 819, Br Mus, Nos, 313, 1228, Paris, No 1700, Bodl, vol 1, No 745, Cairo, vol v, p 64, Ayâ Sûfiyah, No 3214 See also Brock, vol 1, p 317, and Iktifâ' al-Qunû', p 91

The work has twice been printed in Cairo, viz, in A H 1287 and A H 1292

According to a note at the end, the present copy was transcribed at the instance of Amîr 'Abdalhamîd Bek Nâfi' from a MS dated A H. 734=A D 1334

Written in fair Naskh with the headings in red Coll 247^a,
264^a and 267^a contain short lacunæ

Dated Monday the 13th Jumada II A H 1278=A D 1861

Scribe على الاسنوطى

HISTORY OF TURKEY

No 1066

fol 62 lines 21-25 size 8×5½ 5½×4½

تاريخ سلاطين آل عثمان

TA'RĪKH SALĀTĪN ĀL'USMAN

A short history of the first ten sovereigns of the Ottoman dynasty from Uṣman Bek Gazī (A H 699-726=A D 1299-1326) the founder of the dynasty to the accession of Sultan Sulaiman I (A H 926=A D 1520)

The author's name is not known but in the following title prefixed to the work by the hand of the copyist he is said to have been a Turkish scholar —

تاريخ سلاطين آل عثمان لبعض موالى الارواک *
Beginning —

صلى الله على سيدنا محمد وآله وصحبه وسلم ولا حول ولا قوة الا بالله
العلى العظم وبعد فاعلم ان عثمان بنك الذى هو جد آل عثمان بن
ارطغرل بن اى و كان ارطغرل من جماعة آل سلجوق وهم سلاطين فى
ولاه العجم السع *

The following colophon suggests that the work is probably a translation of a Turkish work —

انبنى الموحود من المدرج و الله سبحانه و تعالى اعلم *

Written in cursive Naskh within double red ruled borders
Slightly water stained Besides a large gap on fol 39^b short lacunæ

are found on foll 2^a, 23^a, 25^b, 30^a, 31^a, 34^a, 35^a, 36^b, 42^a, 43^a, 44^a, 45^a and 48^b

Not dated Probably 17th century

No. 1067.

foll 40, lines 21, size 8½ × 5½, 6 + 2½

قلائد العقيان في وسائل آل عثمان

QALÂ'ID AL-'IQYÂN FÎ FADÂ'IL
ÂL'USMÂN.

A work on the merits and historical glories of the Ottoman dynasty, from its origin down to Sultân 'Usmân II (A H 1027-1031 = A D 1618-1622)

Author Zamaddîn Mar'î bin Yûsuf bin Abî Bakî bin Ahmad bin Abî Bakr bin Yûsuf bin Ahmad al-Karamî al-Maqdisî al-Hanbalî, رضى الدين مرعي بن يوسف، بن ابي بكر بن احمد بن ابي بكر بن يوسف، the great Hanbalite scholar, described by Al-Muhîbbî (*Khulâsat al-Asar*, vol iv, p 358) as Imâm, traditionist, and a jurist of great talent. He was born at Tûr al-Karam, a village close to Nâbulus. After receiving his early education in his native village, he travelled to Cairo, where he settled permanently and completed his education under several eminent scholars. He held the post of Principal of Jâmi' al-Azhar and subsequently that of Jâmi' Sultân Hasan. He wrote a large number of works. A list of them is given in the *As-Suhub al-Wâbilah*, foll 152^b-154^a. He died in Cairo, A H 1033 = A D 1624. See *Khulâsat al-Asar*, vol iv, p 358, *As-Suhub al-Wâbilah*, fol 152^b, *Tâj at-Tabaqât*, vol xi fol 63^a, and Brock, vol ii, p 369.

Beginning —

قال السرخ الامام مرعي بن الامام يوسف
بن ابي بكر بن احمد الحنبلي المقدسي رحمه الله تعالى - الحمد لله
الرحيم الرحمن العالم المان الملك الديان الخ *

The work is a mere eulogium of the Ottoman Sultâns, whom the author, on the authority of the *Durar al-A'smân fî Asl Manba' Âl 'Usmân* of Ibn Abî's-Surûr (see Hâj Khal, vol iii p 212), says were descended from an Arab ancestor of Hîjâz 'Usmân Bek Gâzî,

the eponymous founder of the Ottoman dynasty, the author tells us (fol 3^b) belonged originally to Hijaz and came to Qunyah in A H 650=A D 1252 where having married he settled permanently and founded the Ottoman house •

The work was completed as stated by the author at the end of Jumād al Azhar in the beginning of Muharram A H 1031=A D 1621

For other copies see Paris No 1624 Wien No 979 and Rampur p 643 A Turkish translation by Sha ban Afındı is noticed in Nur Usmaniyah No 3404 and in Wien No 980

Written in fair Nasta'liq with an illuminated *Unwan* within gold and black ruled borders The headings are in gold

Dated the 11th Du l Qa dah A H 1119=A D 1707

Scribe السد عبد الله بن السد احمد

HISTORY OF EGYPT

No 1068

fol 276 lines 25-27 size 10×7 7½×5½

الالمام

AL-ILMĀM

A comprehensive work containing besides much miscellaneous historical matter an account of the sack of Alexandria in A H 767=A D 1365 by Peter I the King of Cyprus (A D 1359-1369 see Encyclopædia Britannica 11th ed vol vii p 545^b)

The full title of the work as stated by the author on fol 10^b is as follows —

الالمام فيما حارب من الاحكام و الامور المعصية من روعة الاسكندرية *

On the title page the work is wrongly designated the *Mir'at al Aja'ib* of Abu Abdallah Muhammad bin Umar al Waqidı (d A H 207=A D 823)

The author does not reveal his name in the text but occasional references to his native town An Nuwairah as well as the nature of

the work and the date of composition, A H 776=A D 1375, give us sufficient reason to believe that he was Muhammad bin Qâsim bin Muhammad an-Nuwairî al-Mâlikî al-Iskandarânî, who wrote, according to Ad-Durar al-Kâminah, vol II, fol 219^a, a work of the same description in three volumes. Moreover, he explicitly calls himself, on fol 165^b, the son of Qâsim, in the following lines of a poem, composed in praise of his friend, Shaiikh Shai'afaddîn 'Abû Hafs 'Umar Ibn Sayyid an-Nâs, a teacher in the Madrasah Mâlikîyah of Faiyûm

ان ابن قاسم مخلصا لك بالدعا
يرجو الاحابة من اله الداس

What the author does say of himself, fol 91^a, is that he came to Alexandria in Du'l-Hijjah A H 736=A D 1336, and, having found it a very lovely and beautiful city, settled there permanently. In A H 767=A D 1365, when Alexandria was sacked by Peter I, our author fled with his family to An-Nuwairah, where his aforesaid friend, Shaiikh Abû Hafs 'Umar Ibn Sayyid an-Nâs, came to see him and to inquire of the fate of Alexandria (see fol 165^b). The same year, after a short period of time, he returned to Alexandria to behold its devastated condition, and, having been much impressed by the ruins, he resolved to write the present work, which he began in A H 767=A D 1365, and completed in A H 776=A D 1375 (see fol 91^b). The exact date of the author's death is not known.

Beginning

الحمد لله الواحد العهار العرير الجدار المعر المدل الهادي المذل
دي العرش المجدد و الملك العديد وبعد فان نعر
الاسكندرية المحروس من حين فتحة خالد و عمرو صار للمسلمين فيه
الدهى و الامر لم تمتد اليه يد جدار جائر و لا مسرك ، كافر بل كل من قصده
من الدهر الملح رجح بالخسنة و عدم الرجح الح *

For the contents of the work see Berlin, No 9815, where the author's name is not mentioned. A short fragment of the present work, wrongly entitled *Mir'ât al-'Aqâ'ib*, is noticed in Br Mus Suppl, No 606. See also Hâj Khal, vol II, p 107, where the author's death is placed in A H 767=A D 1365, which must be wrong.

Written in cursive Naskh, with the headings in red. Several folios are seriously worm-eaten.

Dated A H 809=A D 1407

No 1069

fol 50 lines 21 size $7\frac{1}{2} \times 5\frac{1}{2}$ $5\frac{1}{2} \times 3\frac{1}{2}$

سبل الرائد في السبل الرائد

NAIL AR-RÂ'ID FI'N-NÎL AZ-ZÂ'ID

A treatise containing a descriptive account of the Nile together with a history of its rising and of the nilometer constructed from time to time by the rulers of Egypt from the beginning of the Hijrah down to the author's age

Author Abul Abbas Shihabaddîn Ahmad bin Muhammad bin Ali bin al Hasn al Hijazi al Qahiri al Ikhazraji al Ansari
 أبو العباس أحمد بن محمد بن علي بن الحسن البخاري القاهري الحرشي
 البصري

Beginning —

الحمد لله مدبر السراع و الاحكام
 وبعد بعد سألني بعض
 الصداة من البلدان ان اجمع في هذه الراي ما اشتمل عليه بحر النيل
 من الرائدة في كل عام من لدن البحيرة الدنوبه على صاحبها افضل الصلاة
 والسلام الى حنى وفانى
 فاحدثه بالسمع والطاعة فيما
 التمسه منى الع *

The author who was an illustrious poet and well skilled in elegant prose writing was born in Cairo on the 27th Sha ban A H 790 = A D 1388 He studied under Ahmad bin Abdarrahman al Iraqi (d A H 826 = A D 1423) and others and made a pilgrimage to Mecca in A H 813 = A D 1440 He composed several works and died in his native city on Tuesday the 8th Ramadan A H 875 = A D 1471 See Mu jam of Ibn Fahd fol 42^b Hu n al Muhadarah fol 145^a and Al Qabas al Hawi vol 1 fol 51^b See also Brock vol II p 18 where the author's death is wrongly placed in A H 874 = A D 1470

The work is divided into a *Muqaddimah* and six *Fasl* as fol lows —

Muqaddimah The beauties and distinctive glories of Egypt especially of its river the Nile fol 1^b

Fasl I The period of the rising of the Nile fol 11^a

Fasl II A brief historical account of the nilometer fol 11^b

Fasl III Some historical and geographical wonders of Egypt and the Nile fol 11^b

Fasl IV The way of finding out the year, in which the Nile may be expected to rise, fol 40^a

Fasl V Opinions of some eminent physicians about the good quality of the water of the Nile, fol 47^a

Fasl VI The way of filtering the water of the Nile, fol 49^b

For other copies of the work see Paris, No 2261, Br Mus, No 1328, and Ayâ Sûfiyah, No 3528

Written in clear Naskh, with the headings in red Slightly worm-eaten

Not dated Probably 18th century

The title-page contains a seal and signature of Muhammad bin Ahmad al-Bûḍarî al-Magribî, dated A H 1116 = A D 1705

No. 1070.

fol 111, lines 19, size $9 \times 5\frac{3}{4}$, $6 \times 3\frac{1}{2}$

(Two separate works bound together)

fol 1^a-95^a

I

العصائل الباهرة في محاسن مصر والعهدة

AL-FADÂ'IL AL-BÂHIRAH FÎ MAHÂ-SIN MISR WA'L-QÂHIRAH.

A historical and descriptive account of Egypt and Cairo, by Ibn Zahîr

Beginning

الحمد لله الذي فارق بين البلاد في رحلتها و صغاتها وحمل لكل

مدى مرأيا مختصة بها دون احوائها الح *

The author's name, which is not mentioned in the text, appears in the following title prefixed by the hand of the copyist

كتاب العصائل الباهرة في محاسن مصر والعهدة لمولانا السيح الامام

ابن طهير عفر الله له و لرحمة المسلمين *

The author is called Ibn Zahîr in the copy noticed in Br Mus Suppl, No 563, while in a Gotha MS, No 1628, which appears to be the author's autograph draft, he calls himself Muhammad Abû Hâmîd al-Qudsî al-Misrî Dr Rieu suggests that the two names

probably apply to the same person Ibn Zahir being the patronymic of Abu Hamid. This Abu Hamid who is described in the Bada'i az Zuhur fol 169^b as a man of some reputation and learning and the author of several works was born after A H 820 = A D 1417 and died in Sifar A H 888 = A D 1483. In other copies (Gotha Nos 1586 1629) the work is wrongly ascribed to Ibn Zuhairah al Makkī (d A H 792 = A D 1390).

In his short preface the author alludes to the old rivalry between Egypt and Syria but he connects himself with both of them Syria having been the land where he was born and grew up and Egypt being the home of his ancestors.

The date of composition A H 869 = A D 1465 may be inferred from the following passage fol 53ⁱ in which the author states that up to that time 482 years had passed since the death of Ibn Zulaq. He died in A H 387 = A D 997 (387 + 482 = 869) —

فصل ملخص من كلام ابن رلاق المصري وهو ابو محمد الله بن
ابراهيم بن رلاق المصري كان فاضلاً في التاريخ وله كتاب الله معصور
على مصر حاصه وله في التاريخ مصدقات ولد سنة سب و ثمانمائة و ثمان
سنة سبع [sic سبع] و ثمانى و ثمانمائة فله الا اربعمائة سنة و اربع
و ثمانى *

The historical sketches of the rulers of Egypt brought down to the reigning Sultan Al Mahil al Ashraf Mahmud al Qaṭibī (A H 872-901 = A D 1468-1495) have been continued by another hand to Sultan Murad III (A H 982-1003 = A D 1574-1595).

For the contents of the work see Br Mus Suppl No 563. For other copies see India Office No 718 Goth Nos 1586 1628 1629 Paris No 1767 Aya Sufiyah No 3342 and Buhar No 217.

Written in cursive Naskh. Not dated. Probably 18th century.

fol 95^b-111^b

II

فصائل مصر

FADÂ'IL MISR

A short tract on the beauties glories and privileges of Egypt by Umar bin al As bin Yusuf al Kindī عمر بن العاص بن يوسف الكندى.

Beginning —

الحمد لله رب العالمين قال عمر بن العاص بن يوسف الكندى هذا
كتاب الله بحمده و حص على بألفه الاسناد اطال الله بقاءه وذكر فيه احبار مصر

وما فيها الله عز وجل من العسل و الدركاب و الخمرات و جمعه
ما امر به ادم كرامته من كتبه شيوخ المصريين وعندهم الحج *

In his short prefatory note the author, whose dates cannot be traced, tells us that he wrote the present work at the request of his teacher, whose name is not mentioned however, and that he drew material from the works of the following scholars —

Yazīd bin Abī Habīb (*d* A H 128=A D 746, see *Al-Kâshif*, fol 149^a)

‘Ubaydallāh bin Abī Ja‘far (*d* A H 136=A D 754, see *ibid*, fol 88^a).

Sa‘īd bin Kasīr bin ‘Ufair (*d* A H 226=A D 841, see *ibid*, fol 48^b)

‘Usmān bin Sālīh as-Sahmī (*d* A H 219=A D 834, see *ibid*, fol 91^b)

Yahyā bin ‘Usmān bin Sālīh (*d* A H 282=A D 895, see *Husn al-Muhâdarah*, fol 84^b)

Abū ‘Umar Muhammad bin Yūsuf al-Kindī (who flourished in the middle of the fourth century of the Hījrah)

For another copy of the work see *Bûhâr*, No 217 II

Written in cursive *Naskh*

Not dated Probably 18th century

No. 1071.

fol 216, lines 31, size $9\frac{1}{2} \times 6\frac{1}{4}$, 8×5

حسن المحاضرة في اخبار مصر والقاهرة

HUSN AL-MUHÂDARAH FÎ AKHBÂR MISR WA'L-QÂHIRAH.

The well-known history of Egypt, by Jalâladdîn ‘Abdallāhmân bin Abī Bakr bin Muhammad bin Abī Bakr as-Suyûtî بن حلال الدين بن محمد بن أبي بكر بن محمد بن أبي بكر السوطي (*d* A H 911=A D 1505, see *Lib Cat*, vol v, part 1, No 123)

Beginning — ‘

الحمد لله الذي فارق بين اعداء وفصل بين حلفاء على بعض حتى
في الاممكة و البلاد هذا كتاب سمته حسن المحاضرة

فی احداث مصر و العاشرة اوردت منه فوائد سنده و عراب مستعده مرصده
صلح لمسامرة الحاس و تكون للوحد نعم الانس الح *

For the contents of the work see Berlin No 9823 For other
copies see Paris Nos 1791-1810 Alger No 1602 Yeni Nos
844-6 Goth No 1630 Br Mus pp 157 571 681 Br Mus
Suppl No 564 Cairo vol v p 43 Nur Usmaniyyah No 3284
Hamidiyah No 340 Ali Pasha No 351 Waliaddin No 2416
Aya Sufiyah No 3178 and Rampur p 633 See also Haj Khal,
vol iii p 69 and Broel vol ii p 157

The work was lithographed in Cairo about A D 1860, and was
printed there in A H 1299

Written in cursive Naskh within double red ruled borders
The headings are in red Foll 175-181 are wanting

Dated the 3rd Rabi II A H 988=A D 1580

Scribe عبد العزیز المغربي بن محمد المغربي الی

No 1072

fol 293 lines 21 size 10½ x 7 7½ x 4½

دائع الزهور فی ودائع الدهور

BADĀ'Ī' AZ-ZUHŪR FĪ WAQĀ'Ī'
AD-DUHŪR

A detached volume of a chronicle of Egypt dealing with the
period extending from A H 857=A D 1453 to A H 906=A D 1500
without title or author's name

The author's occasional references to another work of his
entitled *Nu hat al Umam fi l Aja ib Wal Hikam* (see Haj Khal
vol vi p 323) give us reason to believe that the present volume
is the third part of the *Bada' az Zuhur fi Waqa' ad Duhur* a
well known chronicle of Egypt from the earliest times down to
A H 928=A D 1522 written in four parts by Zamaddin Abul
Barakat Muhammad bin Ahmad called Ibn Iyas an Nasiri al Hanafi
بن الدس او التركاب بن احمد السهرنسي اناس الناصري الحنفی

This Ibn Iyas who belonged to a Circassian family of Egypt
was born on Saturday the 6th Rabi' II A H 852=A D 1448 He
studied under Jalaladdin as Suyuti (d A H 911=A D 1505) com-
posed several works on history and geography and died about

A H 930 = A D 1524 See *Dustûr al-I'lâm*, fol 15^a, *Iktifâ' al-Qunû'*, p 87, and Brock, vol. II, p 295

The present volume opens with the following verses

ايطر لما الع... فسه... كم اول تارك... علما القدى حله...
يستخرج الدر... فاره المذب كما... يستخرجون العا... صون الدرمن صده...

The above verses are followed by the following rubric

ذكر سلطته الملك الاشرف... ابو النصر سيده... الدين ايدال العالبي
العاصري... الطاهر برموق وهو السادس والدلون من ملوك... الترك...
و اولادهم بالديار المصريه وهو الثاني عشر من ملوك... الجراكسه *

The history begins with an account of the accession of Al-Malik al-Ashraf Abu'n-Nasr Saifaddîn 'Înâl on Monday the 8th Rabî' I, A H 857 = A D 1453, and concludes with the end of the reign of Al-Malik al-'Âdil Tûmânâ'î, who was deposed by Al-Malik al-Ashraf Qânsûh al-Gûrî (A H 906-922 = A D 1500-1516), in Shawwâl, A H 906 = A D 1500

Contents

Al-Malik al-Ashraf Abu'n-Nasr Saifaddîn 'Înâl an-Nâsirî, fol 1^b
Al-Malik al-Mu'ayyad Abu'l-Fath Shihâbaddîn Ahmad, fol 29^a
Al-Malik az-Zâhir Abû Sa'id Khushqadam an-Nâsirî, fol 33^a
Al-Malik az-Zâhir Abû Sa'id Bilbâ'î al-Mu'ayyadî, fol 67^a
Al-Malik az-Zâhir Abû Sa'id Timurbugâ az-Zâhirî, fol 71^a
Al-Malik al-Ashraf Abu'n-Nasr Saifaddîn Qâ'itbâ'î al-Mahmûdî, fol 75^b

Al-Malik an-Nâsir Abu's-Sa'âdât Nasiraddîn Muhammad, fol 235^b

Al-Malik az-Zâhir Abû Sa'id Qânsûh al-Ashrafî, fol 265^a

Al-Malik al-Ashraf Abu'n-Nasr Jânbalât al-Ashrafî, fol 277^b

Al-Malik al-'Âdil Tûmânâ'î, fol 287^b

For other copies see Wien, No 923, Leyden, No 832, Paris, Nos 1822-5, Br Mus, pp 155, 432-33, Cairo, vol v, p 17, and Âsafiyyah, p 180 See also Hâj Khalî, vol II, p 26

Written in fair Naskh, with the headings in red Besides short lacunæ on foll 211^b and 214^b, there is a large gap on fol 188^a, marked by the word ساعى Foll 233-235 are blank

Not dated Probably 17th century

The work has been repeatedly printed in Egypt, viz, Cairo, A H 1299, 1301, 1302, 1306, and Bûlâq, A H 1312

No 1073

foll 15 lines 12-14 size $8\frac{1}{2} \times 6$ $5\frac{1}{2} \times 4\frac{1}{2}$

[رساله في من ولي مصر من السلاطين]

[RISÂLAH FÎ MAN WALIYA MISR
MIN AS-SALÂTÎN]

A tract containing a short chronological account of the Sultans of Egypt from the beginning of the Ayyubid dynasty to the conquest of the country by Salim I the Ottoman Emperor (A H 918-926=A D 1512-1520) who entered Cairo on Thursday the first Muharram A H 923=A D 1517

Author Qadî Zainaddin Abdalbasit bin Khalil bin Shahin al Malati al Hanafi قاضي زين الدين عبد الباسط بن خليل بن شهاب بن شهاب بن ماضي بن سامي المظلي الحنفي for some account of whom see No 978 above

Beginning —

هذه رساله لطيفة تسجل على ذكر من ولي مصر من السلاطين تأليف الشيخ عبد الباسط الحنفي ابتداء الدولة الانوية الكردية يوسف بن ادوب بن سادى الكردى الدوابى السلطان الملك الناصر صلاح الدين ابو المطر هو اول ملوك الاكراد و اول سلاطين مصر على الحقبة الح *

The tract concludes thus —

و دخل السلطان سليم يوم الجمعة من مستهل محرم سنة ٩٢٣ و الحمد لله اولاً و احراً طاهراً و باطناً و ظاهراً و نعم الوكيل و لا حول و لا قوة الا بالله العلى العظيم *

Written in fair Naskh Not dated Probably 17th century

No 1074

foll 83 lines 19 size $7\frac{1}{2} \times 5\frac{1}{2}$ $6\frac{1}{2} \times 3\frac{1}{2}$

تاريخ ابن زنبول

TA'RÎKH IBN ZUNBUL

A history of the conquest of Egypt by Sultan Salim I (A D 918-926=A D 1512-1520) with the following title —

كتاب تاريخ ماجرى للسلطان العزري مع السلطان سليم ابن عثمان
رحمهم الله تعالى *

Author Nûraddîn, Ahmad bin Abî'l-Hasan 'Alî bin Ahmad al-Mahallî ash-Shâfi'î, commonly called Ibn Zunbul ar-Rammâl نور الدين احمد بن ابى الحسن على بن احمد المحلى الشافعى الشهير بنى رمل الرمال

Beginning

هذه رسالة مستملة على ما وقع لمولانا السلطان الاعظم والخافان
المعظم مالک رفات الامم صاحب السبى ، و العلم
مكمل عزة الدولة العثمانية ممتد الفوائد الساطعة لمولانا السلطان بن السلطان
سليم خان بن السلطان نايريد خان مع مولانا السلطان فادىوة العزري
سلطان مصر و اماليها رمة الله عليهم اجمعين الحج *

The author, who flourished towards the end of the 10th century of the Hijrah, was a historian and geomancer of Egypt. The date of his death and other particulars of his life are not known.

The narrative begins with the departure of Sultân Qânsûh al-Gûrî (A H 906-922=A D 1500-1516) from Cairo on Saturday, the 16th Rabi' II, A H 921=1515, and his encounter with Sultân Salîm. There is an enumeration of the prominent officials in the various parts of his kingdom.

The MS concludes with a short notice of the reign of Sultân Sulaimân I (A H 926-974=A D 1520-1566). It does not include the short enumeration of the Turkish Governors of Egypt, with which the copies noticed in Br Mus Suppl Nos 565-566, and Cairo, vol v, p 23, end.

For other copies see Wien, Nos 928, 930, Leyden, No 2619, Paris, Nos 1832-8, Munchen, Nos 411-3, Cairo, vol v, pp 21, 23, 173, Br Mus Suppl, Nos 565-566, and Âsafiyah, p 186. See also Brock, vol 11, p 298.

Written in fair Naskh. The first folio is inserted by a later hand. A few folios, after fol 4^b, seem to be wanting. Foll 1-4 are slightly water-stained.

Dated, A H 1114=A D 1703

Scribe عدد الكريم الديبازى

The title-page contains a seal bearing the inscription توكلى على
حالقى عدة يعقوب, dated A H 1253=A D 1837

foli 179 lines 21 size 9¹ x 6¹ 5¹/₄ x 3¹/₄

مطهر الهندوس بنشاب قوله العرسعس

MUZHİR AT-TAQDİS BİDAHÂB
DAWLAT AL-FARANSÎS

Author Abdarraḥman bin Ḥasan bin Ibrāhīm bin Ḥasan al-

عدد الرحمن بن حسن بن ابراهيم بن حسن العبدري الحنفى Jabarti al Hanafi
He was born in Cairo (according to his own statement Aja ib al Asar
vol 1 p 203) A H 1167 = A D 1754 He traces his descent from an
illustrious family of Al Jabart (a tract of land in Abyssinia) a full
account of which he gives in the notice devoted to his father Aja ib
al Asar vol 1 pp 385-408 Our author held a distinguished post in
the Diwan during the French occupation of Egypt He died in
Ramadan A H 1237 = A D 1822 See Cairo vol v p 83 Iktifa al
Qunu p 88 the notice prefixed by Cardin to the Journal
d Abdur rahman Gabarti Paris 1838 Kremer Aegypten vol II
p 535 Lane Manners and Customs of the Modern Egyptians 5th
edition vol 1 p 273

Beginning

حمدا لمن جعل كلمه الدس كفروا السقلى و كلمه الله هى العليا
و جعل الدله العمانه و الالكافيه بمعك الدس و الدنيا اله *

In the preface after dwelling on the past greatness of Egypt and how decay had laid it open to foreign invaders the author praises the reigning Sultan Salim III (A H 1203-1222=A D 1789-1807) and his Vizier Yusuf Pashā who had just been appointed Governor of Egypt after its evacuation by the French. He states further that the present work contains also some pieces in prose and verse due to his learned friend Hasan bin Muhammad al Attar (d A H 1250=A D 1834) who had noted some events of the French occupation. The preface is followed by a *Muqaddimah* dealing briefly with the past history of Egypt.

The work was completed as stated by the author in the *Khatimah* in Ramadan A H 1216=A D 1801. It is dedicated to the above mentioned Yusuf Pasha.

For other copies see Br Mus Suppl., No 571, and Cairo, vol v, p 153 See also Brock, vol II, p 480

The work has been translated into French by Cardin, and published by T X Bianchi, under the title of "Journal d'Abdarrahman Gabaiti," Paris, A D 1838 A Turkish translation of the work by Mustafâ Bahjat Âfindî has been printed in Constantinople, A H 1281

Written in clear Naskh, with occasional rubrics

Not dated Apparently a modern copy

No. 1076.

fol 229, lines 23, size $9 \times 6\frac{1}{4}$, $7\frac{1}{2} \times 4\frac{1}{2}$

عجائب الآثار في التراجم والخبار

‘AJÂ’IB AL-ÂSÂR FI’I’-‘I’ARÂJIM
WA’L-AKHBÂR.

A chronicle of Egypt, from A H 1101=A D 1689 to the end of A H 1236=A D 1820, complete in four volumes, each being divided into two parts

By the author of the preceding work

Vol I, Part 1

Beginning

الحمد لله العديم الأول الذي لا يرول ملكه ولا يتحول الح *
*

The author tells us in his preface that he relates most of the events of the later period, viz, A H 1191-1236=A D 1777-1820, as an eye witness, while material for the earlier period, viz, A H 1101-1190=A D 1689-1776, he gathered from the official records, narratives of his old contemporaries, inscriptions on tomb-stones and other authentic sources The work deals with important historical events, and gives obituary notices of eminent and learned men, arranged chronologically

The present part breaks off at the beginning of the following *Fasl* (dealing with a period extending from A H 1162=A D 1749 to the end of A H 1173=A D 1760)

فصل عود و اعطاه ، في ذكر حوادث مصر و تراجم اعيانها و ولايتها
من ابتداء سنة اربعين وستين و مائه و اله ، الى اواخر سنة ثلاثة
و سدعين *

The entire work was printed in four vols Bulaq A H 1297 and reprinted in the margins of the *Hamul* of Ibn al Agir Cairo A H 1303 A French translation by a group of Egyptian scholars under the title *Merveilles biographiques et historiques* was published in Cairo 1888-94

In most MSS the work concludes with A H 1220=A D 1805 See Berlin Nos 9487-90 München No 400 Paris Nos 1861-6 Br Mus Nos 1497-9 Houtsma No 187 Rosen Institute No 60 Cairo vol v p 83 and Rampur p 641

Written in Naskh within double red ruled borders Not dated Apparently a very modern copy

The correct order of the folios should be thus —1-61 70 62-69 71-135 152 155 136-151 153-154 156-229

No 1077

fol 217 lines and size same as above

The Same

Vol I Part II

The second part of the first volume of the same work treating of the period extending from A H 1162=A D 1749 to A H 1189=A D 1775

Beginning —

والاثن معدر منهم العائله الحج *

Written in Naskh within double red ruled borders Not dated Apparently a very modern copy

No 1078

fol 178 lines and size same as above

The Same

Vol II Part I

The first part of the second volume of the same work treating of the period extending from A H 1190=A D 1776 to the earlier dates of Muharram A H 1201=A D 1786

Beginning

سنة تسعين ومائة و اله - كان سلطان العصر وهذا السلطان عدد الحمد
من احمد بن العثماني والى مصر الوزير محمد باشا عرف الكبر الح *

Written in Naskh, within double red-ruled borders

Not dated Evidently 19th century

No. 1079.

fol 205, lines and size same as above

The Same

Vol II, Part II

The second part of the second volume of the same work, treating of the period extending from the later dates of Muharram, A H. 1201 = A D 1786 to the end of A H 1212 = A D 1798

Beginning

و اطلع على بلدة اشخاص من امراء حسن بيك الكدارى و فدهم
صالح و هم جاهين و على و عثمان الح *

Written in Naskh, within double red-ruled borders

Dated Thursday, the 15th Ramadân, A H 1274 = A D 1857

Scribe [س] [ن] [س] ادريس الشافعى الد مهورى الحارتى

No. 1080.

fol 227, lines and size same as above.

The Same

Vol III, Part I

The first part of the third volume of the same work, treating of the period extending from the beginning of A H 1213 = A D 1798 to the earlier dates of Du'l-Hijjah, A H 1215 = A D 1800

Beginning

سنة ثلاثة عشر ومائتين و اله ، وهى اول سى الملاحم العظيمة
و الحوادث الحسمة الح *

Written in fair Naskh within double red ruled borders Not
dated Evidently the middle of the 19th century

No 1081

fol 235 lines and size same as above

The Same

Vol III Part II

The second part of the third volume of the same work treating
of the period extending from the later dates of Du l Hijjah A H
1215=A D 1800 to the end of A H 1220=A D 1805

Beginning —

وكان معوها لسانا مساركا قد حنكه الامام و النكار فحله كنداده
و در ذرة الحج *

Written in fair Naskh within double red ruled borders Not
dated Evidently the middle of the 19th century

According to a note at the end the present volume was collated
by Muhammad as Sabbag ad Dimvati with the aid of some scholars of
Jami al Azhar in A H 1276=A D 1859 for a certain Abdalhamid
Bek The note runs thus —

فانله محمد الصانع الدماطى مع بعض اهل العلم المحاورين بالكامع
الارهر لسعادة صاحب الاحسان عدد الكمد نك حفظه الله تعالى
فى سنة ست و سبعين و مائتين بعد الالف *

No 1082

fol 160 lines 25 size same as above

The Same

Vol IV Part I

The first part of the fourth volume of the same work treating of
the period extending from the beginning of A H 1221=A D 1806 to
the earlier dates of Du l Hijjah A H 1227=A D 1812

Beginning

بسم الله الرحمن الرحيم ، سنة احدى و عشرين و مائتين و اله - استهل شهر
المحرم يوم الخميس حسنا و يوم السبت هلالا و وافى ذلك انتقال
الشمس لمرح الحمل فاتحدت السنة القمرية و السمسية و هو يوم الدور
السلطاني الخ *

Written in Naskh, within double red-ruled borders

Not dated Apparently a very modern copy

No. 1083.

fol 165, lines and size same as above

The Same.

Vol IV, Part II.

The second part of the fourth volume of the same work, treating of the period extending from A H 1228=A D 1813 to A H 1235=A D 1819

Beginning

و الكسبرى و الهمدى و نحو ذلك فتدريج معها فى فله الكمر
و فى هذه الآوان يحلون رباط المحروم و يفتكون الصدوق و يدسون المناع
و يبتكون سترة و يحسون عدده و ياحدون عشرة الخ *

In the following subscription, it is stated that the MS, which ends with A H 1235=A D 1819, is a complete one, and that the author, owing to his blindness, could not continue the work further

و ذلك الى هذا انتهى ما فعل من حط العلامة الساج عدد الرمن
بن السيج حسن الجدرتى مؤرخ هذه المدة و ما فعلها لعايه هذا التأريخ
و هذا آخر الجزء الرابع و بعده تأخر السيج عن الكتابة سنة ١٢٣٥ انكافه الى
ان توفى و لم يكتب *

From the fact that the Bûlâq edition concludes with A H. 1236=A D 1820, it is evident, however, that our copy is slightly incomplete, the account of A H 1236=A D 1820 being wanting

Written in Naskh, within double red-ruled borders. The headings are in red Dated A H 1301=A D 1883.

HISTORY OF SYRIA

No 1084

foll 358 lines 21 size $8\frac{1}{2} \times 6\frac{1}{2}$ $5\frac{1}{2} \times 3\frac{1}{2}$

الانس الجليل بتاريخ القدس والخليل

AL-UNS AL-JALÎL BITA'RÎKH
AL-QUÐS WA'L-KHALÎL

A history of Jerusalem and Hebron brought down to the end of A H 900=A D 1495 together with biographical notices of eminent and learned men who have flourished there

Author Qadi Abul Yumn Muji'raddin Abdarraḥman bin Muhammad bin Abdarraḥman al Umarî al Ulaîmî al Hanbalî قاضي

ابو النعمان معتز الدين عبد الرحمن بن محمد بن عبد الرحمن العمري العلمي الجليلي He was born at Jerusalem as stated in As Suhub al Wabilah fol 64^b on the night of Sunday the 13th of Du l Qa dah A H 860=A D 1456 He learnt the Quran by heart at the age of ten years and studied the various branches of learning under several distinguished scholars of his native city In A H 880=A D 1476 he travelled to Cairo where he read the *Sahih* of Al Bukhari in the presence of the Caliph Al Mutawakkil and attended the lectures of several other eminent scholars In A H 889=A D 1484 he was appointed Qadi of Ramlah Two years later his jurisdiction of the Qadiship was extended to Jerusalem Hebron and Nabulus He continued in this post up to the conquest of the country by the Ottomans in A H 922=A D 1516 The last days of his life he spent in prayer and the composition of books Besides the present work and those mentioned in Brock vol II p 43 he wrote the following works —

- 1 *Fath ar Rahman* a commentary on the Quran in two volumes
- 2 *Al Wajiz* an abridgment of the preceding work
- 3 *Al Itḥaf* an abridgment of Al Mardawis work entitled *Al Inṣaf*
- 4 *Ad Durr al Munaddad* a work containing biographical notices of Hanbalî scholars

Brock *loc cit* and Rieu Br Mus Suppl p 293^b following Haj Khal vol I p 453 give the date of the author's death as A H 927=A D 1521 but Ibn Humaid an Najdi in As Suhub al Wabilah *loc*

cit, and Muhammad Amîn al-Kurdî, in the *Tâj at-Tabaqât*, vol x, fol 82^a, say that he died in A H 928 = A D 1522

Beginning

* الحمد لله المتعصل على حله مفتوح ابواب الرحمة الح

The author tells us, at the end, that he began 'to compile the present work on the 25th Du'l-Hijjah, A H 900 = A D 1495, and completed it within less than four months

For other copies of the work see Br Mus, pp 161, 571, Br Mus Suppl, No 573, Leyden, vol II, p 175, Berlin, No 9795, Goth, No 1716, Paris, Nos 1671-82, Yenî, No 821, Cairo, vol v, p 16, Alger, No 1611, and Ayâ Sûfiyah, No 2977

The work has been printed in two volumes, Cairo, A H 1283 A French translation of some select portions has been published by Henri Sauvaire, Paris, 1886

Written in fair Naskh, with the headings in red Not dated Probably 18th century

The title-page contains several notes by former owners of the MS

No. 1085.

fol 180, lines 27, size 8 × 6, 6½ × 4.

The Same

An incomplete and defective copy of the same work A few folios are wanting at the beginning It opens abruptly with the following words —

ان بجديده للداء العديم لاتأسسه والله سبحانه اعلم و اما مديده
العدس فكاتب ارضها في ابتداء الزمان صكراء من اوديه و جمال
وهي حاله لا ابده فيها ولا عمران *

The MS breaks off in the middle of the biographical account of Qâdî'l-Qudât Shamsaddîn Abû 'Abdallâh Muhammad bin Kharaddîn K̲halîl bin 'Îsâ al-Hanafi al-Bâbartî (d A H 828 = A D 1425) It corresponds with fol 4^b-143^b of the copy noticed above

Written in Naskh, within double red-ruled borders The headings are in red Water-stained and slightly worm-eaten

Not dated Probably 17th century

No 1086

fol 37 lines 19 size 8×5¹ 5¹×3¹

(A MS containing short fragments of two separate works)

fol 1^b-1^a

I

نهائ العرب من ذكر ولاه حلب

NIHĀYAT AL-ARAB MIN DIKR WULĀT HALAB

A unique copy of a short fragment of a history of the rulers and governors of Aleppo brought down to the time of Al Haff Ibrahim Pasha

Author Shām addīn Muhammad bin Ahmad bin Muhammad al Haskafī al Halabī ash Shāfiʿī known as Ibn al Mulla سمي الدين محمد بن أحمد بن محمد الشافعي المعروف بابن الملا He was born in A H 967=A D 1560 and was brought up and educated under the direct care of his father. He made himself known by elegant prose and verse writing and composed several works. He died at Aleppo in A H 1010=A D 1602. See Khulāṣat al Aḡār vol iii p 348 and Taj at Tabaqat vol xi fol 23

This fragment deals with a period of only eleven years viz A H 732=A D 1332 to A H 742=A D 1342 and begins with the following *Fasl* —

فصل في المائة السابعة من الخلافة العباسية على صعبها
وامتثالها وفي سنة اربع مائة وثلث وسبع مائة حاضرا على حمص

fol 16^b-37^b

II

A short fragment of an anonymous work containing miscellaneous historical anecdotes letters and traditions. It begins with a letter addressed by Abu Bakr bin Ali Ibn al Haffah al Hamawī (d A H 837=A D 1434) to Qadī Fakhraddīn Abdarrahman bin Abdarrazzaq Ibn Malanis (d A H 794=A D 1392) at Cairo describing the hardships and horrors of the siege of Damascus in A H 791=A D 1389 by Al Malik az Zahir Barquq (A H 784-801=A D 1382-1398). The first words are as follows —

قال احذروا السمع ابو بكر بن علي المعروف بابن حكمة الحموي
مراة عليه وكتب بها الى القاضي فخر الدين ابن مكناس بالقاهرة وسمها

يا فؤاد الكلام ويمانات السام و ذلك حين كان الملك الطاهر يروى يكاصر
 دمنى سنة احدى و تسعين و سعمائة *

Both fragments are written apparently by the same scribe,
 in Naskh, with the headings in red Foll 15^b-16^a are blank

Not dated Probably 17th century

HISTORY OF MECCA

No. 1087.

fol 161, lines 25, size $8\frac{1}{4} \times 5\frac{1}{4}$, $6\frac{1}{4} \times 3\frac{1}{4}$.

تكملة الكرام باخبار البلد الحرام

'I'UḤFA' AL-KIRÂM BIAKHBÂR AL- BALAD AL-ḤARÂM.

A descriptive history of Mecca, being an abridgment of the author's more extensive work, entitled *Shifâ' al-Ġarâm*, written in imitation of the *Ta'rîkh* of Abu'l-Walîd al-Azraqî (who died about A H 244=A D 858)

Author Taqîaddîn Abu't-Tayyib Muhammad bin Ahmad bin 'Alî al-Fâsî al-Mâhikî محمد بن احمد بن على العاسى تقي الدين ابو الهادي . He was born at Mecca on the night of Friday, the 20th Rabî' I, A H 775=A D 1373 In A H 779=A D 1377 he went with his mother to Medina, where he remained about nine years, and received his early education from a learned lady, Fâtimah bint Ahmad bin Qâsim al-Harrâzî (d A H 783=A D 1381, see Ad-Du'ar al-Kâmmah, vol II, fol 67^b) In A H 788=A D 1386 he returned to Mecca, where he studied under 'Alî bin Ahmad an-Nuwairî (d A H 799=A D 1397, see *ibid*, fol 4^b) and several other distinguished scholars In A H 796=A D 1394 he revisited Medina, and attended the lectures of the well-known historian, Ibn Farhûn al-Ya'marî (d A H 799=A D 1397, see *ibid*, vol I, fol 13^b) In A H 797=A D 1395 he set out on a long journey, and visited numerous towns

of Egypt Syria Palestine and Yemen In A H 807=A D 1405 he was appointed Qadi of Mecca and subsequently in A H 814=A D 1412 he held the post of Principal of the Madrasah Malikiyah in addition to his duties as Qadi •He was a well skilled scholar especially versed in the history and tradition of the Prophet Besides the present work and those mentioned in Brock vol II p 172 the following compositions of his are enumerated in the Mu jam of Ibn Fahd (fol 186^a) —

1 هادى دوى الاهام الى تاريخ البلد الحرام a compendious work on the history of Mecca

2 ترويح الصدور باختصار الرغور an abridgment of the author's own work on the history of Mecca entitled *Az Zuhur al Muqtatafah*

3 دليل سبر النبلاء للدمنى a continuation of Ad Dahabi's Biographical Dictionary of learned men

4 ارساد دوى الاهام الى تكميل كتاب الاعلام بوفاء الاعلام a continuation of Ad Dahabi's other biographical work entitled *Al I lam Bu'afayat al A lam* See Haj Khal vol I p 363

5 تذكرة دوى الساعات a collection of prayers

6 كتاب فى الاحزاب another work on prayer

7 ارساد الناسك الى معرفة المناسك على مذهب الامامى السافى و مالك a treatise on the rites and duties to be performed in the Hajj according to the Imams Shafi'i and Malik

8 كتاب المقنع من اخبار الملوك والحلفاء و ولاية مكة a history of the Kings Caliphs and Governors of Mecca

9 مطلب القطار من حياة الحيوان an abridgment of Ad Damiri's *Hayat al Hayawan* (Ives of Animals)

In A H 830=A D 1427 our author retired from the post of Qadi on account of defective eyesight He died on the night of Wednesday the 2nd Shawwal A H 832=A D 1429 See Mu jam of Ibn Fahd fol 185 Dustur al I lam fol 102^b Al Qabas al Hawi vol II fol 31^b Introduction (pp vi-xii) to the 2nd volume of Wustenfeld's Die Chroniken der Stadt Mekka Leipzig 1859 and Brock vol II p 172

Beginning —

الحمد لله الذى حص مكة السرىة بواقر الكرامه
فانى العب نأبحا بمكة المسرىة على نمط نأربحها الذى ألهه الامام
ابوالوليد محمد بن سعد الله بن احمد بن محمد بن الوليد بن عبيد بن
العسافى الارمى المكى و سمعه سفا العام ناخبار
الازن

البلد الحرام ثم انى بعد تسويد عالقه و ترتيبه ، ما يعنى منه بدهنى
استطالته فاحتمرتة فى كونه ، حركته لئلا يحصل للمناظر منه سحر ،
طوله ملل و لئلا يكون على المسافر فى حمله بعل و سمته تحفه الكرام
باحذر البلد الحرام الحج *

The author tells us here that after compiling the major portion of his work, *Shifâ' al-Garâm Biallibân al-Balad al-Harâm*, he found it to be very lengthy and wearisome for students and therefore abridged it in the present form, which is about one-half of the original

The present abridgment, like the original, is divided into forty chapters, as follows

- | | | |
|------|----------------------|---|
| I | Fol 5 ^b . | الباب الاول في ذكر مكة المسرفة و حكم بيع دورها
و احارتها |
| II | Fol 13 ^a | الباب الثاني في اسماء مكة المسرفة |
| III | Fol 14 ^b | الباب الثالث في ذكر حرم مكة و سبب تحريمه
و تحديد عمامته و حدوده و ما يتعلق بذلك |
| IV | Fol 18 ^a | الباب الرابع في ذكر شئ من الاحاديث و الآثار
الدالة على حرمة مكة و حرمتها و شئ من
الاحكام المختصة بذلك و ذكر شئ مما ورد
فى تعظيم الناس بمكة و حرمتها و في تعظيم
الدين ، في ذلك و في فصل الحكرم - |
| V. | Fol 19 ^a | الباب الخامس في الاحاديث الدالة على ان مكة
المسرفة افضل من غيرها من البلاد و ان الصلاة
فيها افضل من غيرها و غير ذلك من
فصلها - |
| VI | Fol 22 ^a | الباب السادس في ذكر المجاورة بمكة و الموب فيها
و شئ من فصل أهلها و شئ من فصل
حده ساحل مكة و شئ من فصل
الطائف ، و شئ من سورة * |
| VII | Fol 24 ^a | الباب السابع في احوال عمارة الكعبة المعظمة |
| VIII | Fol 28 ^b | الباب الثامن في صفة الكعبة المعظمة و شادروانها
و حلتها و معالمها و كسوتها و طينها و احداصها
و اسمائها و هدم الحراسى لها و و ... فتحها |

في الكعبة والاسلام وبيان جهة الاله
الى الكعبة من سائر الآفاق *

IX Fol 31^b الباب التاسع في بيان مصلى النبي صلى الله عليه وسلم في الكعبة وبيان قدر صلته
وعد دخوله صلى الله عليه وسلم الكعبة
بعد هجرته [الى] المدينة و اول وقت دخلها
بعد الهجرة *

X Fol 33^b الباب العاشر في بيان دخول الكعبة المعظمة و فيها
حاء من الاحبار الموقوفة بعدم استحداث ذلك
و فيها نطلب فيها من الامور التي صنعها النبي
صلى الله عليه وسلم و في حكم الصلوة
فيها و آداب دخولها *

XI Fol 35^b الباب الحادي عشر في ذكر سبب من فضائل الكعبة
و فضائل ركنها الحجر الأسود و النعاني *

XII Fol 38 الباب الثاني عشر في فضائل الاعمال المتعلقة
بالكعبة كالطواف بها و النظر اليها و الحج
و العمرة و غير ذلك *

XIII Fol 41^a الباب الثالث عشر في آيات المتعلقة بالكعبة
المعظمة *

XIV Fol 42^b الباب الرابع عشر في ذكر سبب من احبار الحجر
الاسود *

XV Fol 44^b الباب الخامس عشر في الملتزم و الاله
و العظيم و ما جاء في استجابة الدعاء في
هذه المواضع و غيرها من الاماكن بمكة
المسرفة و حرمتها *

XVI Fol 47^a الباب السادس عشر في ذكر سبب من احبار المقام
مقام التحليل عليه السلام *

XVII Fol 49^b الباب السابع عشر في ذكر سبب من احبار الحجر
المكرم حجر الاله عليه السلام و فيه بيان
المواضع التي صلى فيها رسول الله صلى الله
عليه وسلم حول الكعبة *

- XVIII Fol 53^b الباب الثامن عشر في شيء من احبار نوسعة
المسجد الحرام وممارته ودرعه *
- XIX Fol 56^b الباب التاسع عشر في عدد اسماء المسجد الحرام
وصفتها وعدد عقود وشرفاته وفناديله وابوابه
واسماؤها ومنايره وما صنع فيه لمصلحته
او لتنع الناس به *
- XX Fol 60^b الباب العشرون في ذكر شيء من رزموم وسقاية
العناس رضى الله عنه *
- XXI Fol 64^b الباب الحادي والعشرون في ذكر الاماكن المباركة
التي يدعى لزيارتها الكاينة بمكة المشرفة
وحرمها *
- XXII Fol 71^a الباب الثاني والعشرون في ذكر اماكن بمكة
المشرفة وحرمها تتعلق بالامساك *
- XXIII Fol 81^b الباب الثالث والعشرون في ما بمكة من المدارس
والربط والسقايات والبرك المشيدة والآبار
والعيون والاهل المعرو وغير ذلك من المآثر وما
في حرمها من ذلك *
- XXIV Fol 89^a الباب الرابع والعشرون في ذكر سعي من حار
بنى المحسن ابن حنبل ملوك مكة وسنهم
وذكر شيء من احبار العماليق ملوك مكة
وسنهم وذكروا لاية طوم للبيت الحرام *
- XXV Fol 90^b الباب الخامس والعشرون في ذكر شيء من حرمهم
ولاة مكة وسنهم وذكروا من ملك مكة من
حرمهم ومدة ملكهم لها وما وقع في سنهم
من الخلاف وفوائد تتعلق بذلك *
- XXVI Fol 95^a الباب السادس والعشرون في ذكر سعي من حار
اسماعيل عليه السلام *
- XXVII Fol 98^a الباب السابع والعشرون في ذكر سعي من حار
مهاجر ام اسمعيل وذكروا اولاد اسمعيل واسمائهم
وفوائد تتعلق بهم وذكروا سعي من حار بنى
اسماعيل وذكروا لاية ثابت بن اسمعيل للبيت
الحرام *

- XLVIII Fol 100^b الباب الخامس والعشرون في ذكر ولاية انادس نزار
- XLIX Fol 101^b الباب التاسع والعشرون في ذكر من ولي الاحارة
بالداه من عربة ومردقة ومنى من العرب
في ولاية حرمهم وفي ولاية خراة وفرنس
على مكة *
- L Fol 102^b الباب الثلاثون في ذكر من ولي اساء السهور من
العرب بمكة *
- XXI Fol 103^a الباب الحادي والثلاثون في ذكر سى من حنر
خراة ولاية مكة في الحافلنة و تسهم *
- XXII Fol 107^b الباب الثاني والثلاثون في ذكر سى من حنر
فرنس بمكة في الحافلنة و سى من ام *
- XXIII Fol 110 الباب الثالث والثلاثون في ذكر سى من حنر
وصى ابن كلاب و تولد لهم لما كان بنده من
الحكاه والسفاه والرفادة والدودة واللواء
والعبادة *
- XXIV Fol 112^a الباب الرابع والثلاثون في ذكر سى من حنر
الحكار والاحانس *
- XXV Fol 113^b الباب الخامس والثلاثون لاجتماعهم في حلف
العصر *
- XXVI Fol 117 الباب السادس والثلاثون في ذكر سى من حنر
مكة وفوائد تتعلق بذلك *
- XXVII Fol 124^b الباب السابع والثلاثون في ذكر ولاية مكة المسمرة
في الاسلام *
- XXVIII Fol 137^a الباب الثامن والثلاثون في ذكر سى من الحوادث
المعلقة بمكة في الاسلام *
- XXIX Fol 152 الباب التاسع والثلاثون في ذكر سى من اعطار
مكة وسولنا في الحافلنة والاسلام و سى
من حنر الصواعق بمكة و ذكر سى من
احبار الرخص والعلاء والبناء بمكة *
- XL Fol 156 الباب الاربعون في ذكر الاصنام التي كانت بمكة
وحولها و سى من حنرها و ذكر سى من
حنر اسواق مكة في الحافلنة والاسلام و ذكر

شئ مما قيل من الشعر في التذوق الى
مكة الشريفة و ذكر معالمها المديعة *

The work ends with quotations from several poems in praise of Mecca, composed by Muhammad Ibn Rushaid al-Bagdâdî (*d* A H 662=A D 1264, see *Mir'ât al Janân*, fol. 419^v), Badraddîn Ibn Jamâ'ah (*d* A H 733=A D 1333, see *Ad-Durar al-Kûminah*, vol. II, fol 89^b), Ibrâhîm bin 'Abdallâh al-Qîrâtî (*d* A.H 781=A.D 1379, see *ibid*, vol I, fol 8^a) and others

The work was completed, as stated by the author in the colophon, in the last week of Muharram, A H 817=A D. 1414

Another copy of the work is noticed in Paris, No 1668. See also Hâj Khal, vol II, p 237

Extracts from *Shifâ'al-Garâm*, of which the present work is an abridgment, have been published by F Wustenfeld, in his *Auszuge aus den Geschichtsbuchern der Stadt Mekka von Muhammed el-Fâkîhî, Muhammed el-Fâsî und Muhammed Ibn Dhuhaira*, Leipzig, 1859

Written in Naskh, with the headings in red Dated Friday, the 3rd Jumâdâ I, A H 1100=A D 1689

Seals of Masîhaddawlah Hakîm 'Alî Hasan Khân Bahâdur, dated A H 1264=A D 1848 and of Muzaffar Husam, dated A H 1277=A D 1860, are found at the beginning and end of the copy

No. 1088

fol 214, lines 21, size 8×6, 5³/₄×3¹/₂.

الاعلام ناعلام نبي الله الحرام

AL-I'LÂM BIA'LÂM BAI'ALLÂH AL-HARÂM.

A historical account of Mecca and of its holy temple, Ka'bah, by Qutbaddîn Muhammad bin Ahmad bin Muhammad bin Qâdî Khân Mahmûd an-Nahrawâlî al-Makkî al-Hanafî ممد الدين محمد بن احمد بن محمد بن قادي خان ممدورد النهروالي المكي الحنفي

Beginning —

الحمد لله الذي جعل المسجد الحرام امدا و مدينا للباس
و بعد فلما وعدني الله تعالى بخدمة العلم السريه ، وجعلني من اشرار
بيته المعظم المديع ، تسوف ، نفسي الى الاطلاع على علم الانوار وتسوف ،

ألقى في التاريخ و علم الاحبار
فأردنا افادة من بعدنا بعض ما رأينا
ر شهدنا و اعلامهم بعض ما شاهدنا و عهدنا اليه *

The author who belonged to a learned family of Gujarat (India) was born at Nahrawalah He settled permanently at Mecca where he held the post of *Muḥt* and died in A H 990 = A D 1582 See An Nur as Safir fol 194^b Brock vol II p 381 and Iktifa al Qunu p 83

The preface includes a dedication to Sultan Murad III (A H 982-1003 = A D 1574-1595) in whose time the repairing of the holy mosque of Mecca was completed

The work was completed as stated by the author at the end on the 7th Rabī I A H 985 = A D 1577

The work has been printed in Cairo A H 1303

For other copies see Berlin Nos 6065 6066 Goth Nos 1708 1709 Leyden Nos 798-801 Paris Nos 1037-1042 Br Mus Nos 326 327 Alger No 1610 Kopr No 205 Yeni Nos 817 818 Nur Usmaniyyah No 3047 and Asafiyyah p 178 See also Haj Khal vol I p 362

Written in fair Naskh with the headings in red Dated the 5th Rabī I A H 1018 = A D 1610

A seal and signature of a certain Muhammad al Attar is found on the title page

No 1089

fol 95 lines 15 size $8\frac{1}{2} \times 5$ $5\frac{1}{2} \times 4\frac{1}{2}$

اعلام العلماء الاعلام نساء اله من الكرام

I'LÂM AL-'ULAMÂ' AL-A'LÂM BIBINÂ' AL-MASJID AL-HARÂM

An abridgment of the preceding work by Baha addin Abdal karim bin Muhibbaddin bin Abi Isa Ali addin al Qutbi al Hanafi al Makki نساء الدس عدد الكرم بن محب الدين بن ابى عيسى علاء الدس العطى الحنفى المكي

The present copy is slightly defective at the beginning Only one folio from the preface seems to be wanting It opens abruptly thus —

الذى عمدنا بواجر حودة و نعمة و ...
مأممة و حرمه
اما بعد فقد امرنى من بحس اطاعة

باختصار اعلم كتاب اعالم الاعلام باخبار المسجد الحرام تأليفه ، عمى
 واستدعى وشيخى ، والذى واعتمادي من ننته ، فى خاص درسه
 دقائق الدعيان ، و ننته ، فى رياض عرسه ، شقائق الدعيان مفتى بلد الله
 الامين مولاي وعيدى وطه ، الدين نور الله تعالى صريحه الحج *

The author, who here calls himself a nephew of the author of the preceding work, was born at Ahmadâbâd (Gujarât) on Monday, the 19th Shawwâl, A H 961=A D 1551, came with his father to Mecca, where he was educated under his uncle, Qutbaddin an-Nahrawâlî (d. A H 990=A D 1582), and Ibn Hajar al-Haisamî (d. A H 973=A D 1565). After completing his education, he served as a professor in the Madrasah Al-Murâdiyah, founded by Sultân Murâd III (A H 982-1003=A D 1574-1595). In A H 982=A D 1573 he was appointed *Muftî* of Mecca, and subsequently, about A H 990=A D 1582, he was made Imâm of Haram. He was a good calligrapher, and well acquainted with several branches of Arabic literature. Besides the present work, he wrote a commentary on *Al-Jâmi' as-Sahîh* of Imâm al-Bukhârî, entitled *الدر الحارى على صحيح البخارى*. Our author died at Mecca on Tuesday, the 15th Du'l-Hijjah, A H 1014=A D 1605. See *Khulâsat al-Asar*, vol III, p 8, and *Tâj al-Tabaqât*, vol XI, fol 29^b.

We are told in the preface that the author, being requested by a certain nobleman, whom he does not name, abridged the preceding work, with some useful additions of his own, and that he continued the history of Mecca up to his own time.

The work is divided into ten *Bâb* and a *Khâtimah*, as follows

I	Fol 2 ^b	الباب الاول في ذكر مواضع مكة المشرفة
II	Fol 5 ^a	الباب الثاني في بناء الكعبة المشرفة
III	Fol 28 ^b	الباب الثالث في ما كان عليه وضع المسجد الحرام ايام الحاشية و صدر الاسلام وما احدث فيه من الزيادة و التوسيع *
IV	Fol 33 ^b	الباب الرابع في ذكر ما رآه العباسيون في المسجد الحرام
V	Fol 49 ^b	الباب الخامس في ذكر الرياتين اللتين ريدتا في المسجد الحرام بعد تربيعة امرته المهدي بن منصور العباسي *
VI	Fol 59 ^a	الباب السادس في اوقع من ترميم المسجد الحرام في دولة الشراسة *

VII Fol 61^b الباب السابع فيما لسلطان آل عثمان من الحروب
والاحسان *

VIII Fol 63^a الباب الثامن فيما للمرحوم المقدس السلطان سليمان خان

IX Fol 68 الباب التاسع فيما للمرحوم المقدس السلطان ساهم خان

X Fol 71^a الباب العاشر في ذكر سيرة في احسان مولانا السلطان
مراد خان *

Fol 83^a حاتم في ذكر المواضع المباركة والاماكن المأبورة بمكة المباركة

The work was completed as stated by the author at the end on
Sunday the 19th Sha ban A H 1000=A D 1592

No other copy of the work is known

Written in elegant Naskh with the headings in red within gold
and coloured ruled borders Slightly worm eaten Not dated
probably 18th century

HISTORY OF MEDINA

No 1090

fol 113 lines 15 size 7½ × 6 6 × 4

تكملة المصرية لمختصر معالم دار الهجرة

TAHQÎQ AN-NUSRAH BI-TALKHÎS MA'ÂLIM DÂR AL-HIJRAH

A historical account of Medina and of its holy places by Zamaddin
Abu Bakr bin al Husain bin Umar bin Muhammad bin Yunus al
Qurashî al Usmanî al Maragî ash Shafi ن بن عمر القشيري الشافعي
He was born in Cairo
A H 727=A D 1327 studied under numerous distinguished scholars
and attained a profound knowledge in various branches of Arabic litera-
ture especially in Hadis and Shafi'i jurisprudence Besides the present
work he wrote an abridgment of *Az Zahr al Basim fi Sirat Abi l Qasim*
(a work on the life of the Prophet by Abu Abdallah Mugaltai bin
Qilj al Hikri d A H 762=A D 1361 see *Haf Khal* vol III p 545)
entitled *روائع الزهر* a complement to the commentary on *Al Baidawi's*

Minhâj al-Wusûl, by Jamâladdîn al-Isnawî (d A H 772=A.D 1370), entitled الوافي بآله الكافي, an abridgment of 'Abdalgaffâr bin Muhammad al-Misrî's *Al-Hiz Al-Mu'add*, entitled مزايع الحور المعد, and a commentary on Al-Bârî's *Az-Zubad*, entitled العمد في شرح الزبد. He settled permanently at Medina, where he served as a professor in the Madrasah attached to the Prophet's mosque, and subsequently held the posts of Qâdî and Khatib of Haram. He died at Medina on Thursday, the 29th Du'l-Hijjah, A H 816=A.D 1414. For his life see Mu'jam of Ibn Fahd, fol. 61^a, and Brock, vol. II, p. 172.

Beginning

والشيخ الإمام العالم المحقق زين الدين مفتي المسلمين ابو بكر
بن الحسين المراعي العثماني الشافعي المدرس بالحرم النبوي ...
... الحمد لله الذي جعل المدينة السريعة دار هجرة رسوله
وأظهر بها ندر الملة الكريمة *

The author tells us, in his preface, that the most complete and accurate work on Medina was *Ad-Durrat as-Samînah fî Al-Hîr al-Madînah* of Muhibbaddîn Ibn Najjâ al-Bagdadî (d A H 643=A.D 1245), but its continuation written by Jamâladdîn Muhammad bin Ahmad al-Matarî (d A H 741=A.D 1340), being in some points defective, moved him to combine both works into one, leaving out the *Isnâd*, and making useful additions of his own. The work was completed, as stated by the author at the end, on Saturday, the 12th of Rajab, A H 766=A.D 1365.

The work is divided into a *Muqaddimah*, four *Bâb* and a *Khâtimah*, each of which is subdivided into several *Fasl*. The contents are described in Br. Mus. Suppl., No. 576.

For other copies see Bodl., vol. I, Nos. 769, 852, vol. II, p. 595. Lee, No. 112, Pertsch, No. 1713, Cairo, vol. V, p. 32, and Âsafiyyah, p. 194. See also Hâj Khal., vol. II, p. 246.

Written in Naskh, with the headings in red.

Dated Sunday, the 17th Du'l-Qa'dah, A H 1238=A.D 1823.

Fol. 100^a-113^b contain a collection of anonymous prayers, to be recited while visiting the tombs and holy shrines at Medina. Incomplete at the end.

No 1091

fol 435 lines 25 size $12\frac{1}{2} \times 7\frac{1}{2}$ $8\frac{1}{2} \times 4\frac{1}{2}$

وفاء الوفاء ناحبار دار المصطفى

WAFÂ' AL-WAFÂ' BIAKH̲BÂR DÂR
AL-MUSTAFÂ

A history of Medina being an abridgment of the author's larger work entitled *وفاء الوفاء ناحبار دار المصطفى*

Author Nuraddin Abul Hasan Ali bin Abdallah bin Ahmad al Hasani as Samhudi ash Shafi'i *مور الدين ابو الحسن علي بن عبد الله بن احمد الحسنى السمودى الشافعى* He was born at Samhud (a village in upper Egypt) in the month of Safar A H 814 = A D 1410 After receiving his early education from his father and other scholars of his native place he travelled to Cairo in A H 853 = A D 1449 and attended the lectures of Muhammad bin Abdalmun'im al Jawharî (d A H 889 = A D 1481 see *Al Qabas al Hawi* vol II fol 80^b) Yahya bin Sa'daddin al Munawî (d A H 871 = A D 1466 see *Mu jam* of Ibn Fahd fol 300) Sa'd bin Muhammad ad Dairî (d A H 867 = A D 1462 see *ibid* fol 90) and several other eminent scholars In A H 873 = A D 1468 he proceeded on a pilgrimage to Haramain and took up his abode in Medina where he held the post of *Mufti* He had collected a large number of valuable books which were accidentally burnt while he was staying at Mecca in A H 886 = A D 1481 After this accident he made a journey to Cairo where he appeared in the Court of Sultan Qaitbay (A H 873-901 = A D 1468-1495) who at our author's request founded a Library at Medina and gave him the post of Librarian He wrote a large number of works and died at Medina on Thursday the 18th *Dul Qadah* A H 911 = A D 1505 For his life and works see *An Nur as Sifir* fol 28 *Al Qabas al Hawi* vol I fol 143^b *Dustur al Ilam* fol 64^b and Brock vol II p 173

Beginning —

اما بعد حمد الله على الاله
طائفة علم ومكانه عزم ان احضر نالقى ا
دارا مباحي صلى الله عليه وسلم ورادة فصله وسرا لديه احصاها مع توسط
عبر معرط ولا معرط هذا مع كونه بعد ام بعد انما لم يكامل اسماءه
سلوكي منه طريقه الاستيعاب فاحسنه الى بقوله لما رأيت من
شعنه بذلك الح *

The author tells us at the end that he completed the work at Medina on the 24th of Jumâda II, A H 886=A D 1481, but subsequent additions relating to an account of the then newly erected building of the Prophet's mosque, which was seriously damaged by fire in the month of Ramadân A H 886=A D 1481, were made in A H 888=A D 1483

The work is divided into eight chapters, each being subdivided into several *Fasl*. The chapters are as follows

- I The various names of Medina, fol 3^b
- II Its excellence, limits of the *Ilam*, etc, in 16 *Fasl* fol 9^b
- III Its pre-Islamic history; the Prophet's arrival at Medina and prominent events connected with his life, etc, in 12 *Fasl* fol 48^b
- IV History of the Prophet's mosque, its surrounding houses and pavements, the market of Medina, houses of the *Muhâjirîn* (emigrants), fortification of the town, etc, in 36 *Fasl*, fol 101^a
- V History of the Mosques in the neighbourhood of Medina its cemetery, sanctity of the mount Uhud, its martyrs, in 7 *Fasl*, fol 238^b
- VI The wells of Medina, the Prophet's landed properties, the mosques on the way between Mecca and Medina, etc, in 5 *Fasl*, fol 290^a
- VII Valleys in the neighbourhood of Medina its meadows, fertile places, mountains, rivers, an orthographical dictionary of the names of various places in the city and neighbourhood, in 8 *Fasl* fol 319^a.
- VIII Rites to be observed in visiting the tomb of the Prophet, etc, in 4 *Fasl*, fol 407^b

The work has been printed in two volumes in Egypt, A H 1327

For other copies of the work see Munchen, No 381, Escur, No 1702, Leyden, No 804, B1 Mus, No 828, Bodl, vol 1, No 731, Râmpûr, p 650 See also Hâj Khal, vol vi, p 450

Written in fair Naskh, with an illuminated frontispiece The headings are in red Double red and blue ruled borders throughout

Dated A H 1015=A D 1606

No 1092

foll 180 lines 21 size $8 \times 5\frac{1}{2}$ $6 \times 4\frac{1}{2}$.

حلاصة الوفاء

KHULÂSAT AL-WAFÂ'

The well known history of Medina abridged by As Samhudi from the preceding work

Beginning —

الحمد لله الذي شرف طابته و شرف القلوب لسماع احداها المسطوره
 ر احداها ان الذي احده و عظم حنانه على الله سلمه و سلم و على
 جمع آدل و الله انه و بعد بعد شعفت فاحدوا الله المصحة و نس
 صايلها و معالها في دوى ا الله

In his short prefatory note the author tells us that at first he wrote an extensive history of Medina entitled *Al Wafa* but subsequently abridged it under the title *Wafa al Wafâ* (the preceding work) He again abridged this latter work under the title *Khulasat al Wafa*

The present abridgment like the original is divided into eight chapters each being subdivided into several sections The contents are described in Berlin No 9759

For other copies see Berlin Nos 9759-61 München No 382 Wien No 892 Paris No 1034-6 Br Mus No 329 Br Mus Suppl No 1284 Raghib Pasha No 974 Yenî No 848 Kopr No 1077 Cairo vol v p 50 Hamidiyah No 341 and Rampur p 635 See also Haj Khal vol vi p 450 Iktifa al Qunu p 83 and Brock vol ii p 174

The work has been printed in Bulaq A H 1285

Written in minute Naskh with the headings in red Slightly worm eaten and water stained

Dated the 27th Jumada II A H 1076=A D 1665

Scribe عبد الله بن عبد الله النجار لاهورى الحنفى

No. 1093.

fol 171, lines 21-25, size 11×6 , $8\frac{1}{2} \times 3\frac{3}{4}$

The Same

Another copy of the same work, beginning as the above
Slightly incomplete at the end

Written in fair Nasta'liq Not dated, apparently 18th century.

Fol 146-151 are upside down

No. 1094

fol 401, lines 15, size 12×8 , $8\frac{1}{2} \times 4$

The Same

A very modern copy of the same work, beginning as the above

Written in fair Naskh, with the headings in red Dated A H.
1313=A D 1895

The MS was presented to the Library by Sayyid Khurshîd
Nawwâb of Patna

HISTORY OF YEMEN.

No. 1095.

fol 170, lines 19, size 14×8 , 10×6

كتاب التيجان

KI'Î ÂB A'Î-'Î ÎJÂN.

A history of the Himyarite Kings of Yemen, with references to
the legends of early prophets from Adam to Noah

Author Abû Muhammad 'Abdalmalik bin Hîshâm bin Ayyûb
al-Himyarî al-Ma'âfirî al-Basrî أبو محمد عبد الملك بن هشام بن أيوب
الهميري المعافري البصري

Beginning

حدثنا أبو محمد عبد الملك بن هشام عن أسد بن موسى عن أبي
الدریس بن سنان عن جده لامة وهـ، بن ميمونة انه قرأ مائة و سعين كتابا
مما ادرك الله تعالى على جميع الدينين *

The author who belonged to the tribe of Banu Ma'afir of Yemen and whose ancestors were natives of Basrah was born in Egypt where he settled permanently and made himself known for his great knowledge in grammar tribal genealogy and history. He is the author of the well known *Sirat ar Rasul* or history of the Prophet which was edited and published by F. Wustenfeld Gottingen 1858-60. He died in Egypt on the 13th Rabi' II A H 218 = A D 833. For further particulars of his life and works see *Mir'at al Janan* fol 142 *Bugyat al Wua't* fol 250^b *Ibn al-Hallikan* (De Slane's translation) vol II p 128 *Dustur al Ilm* fol 151^a *Taj at Tabaqat* vol III part I fol 102^b *Iktifa' al Qunu* p 64 and Brock vol I p 135.

For the contents of the work see Br. Mus. Suppl. No 578. For other copies see Berlin No 9735 and Asafiyah p 196. See also Hafi' al-Hal vol II p 48⁵.

The copy was transcribed as stated in a note at the end for Nawwab Sayyid Ali Bilgarami of Haidarabad.

Written in fair large Nasta'liq with occasional notes and emendations in the margins.

Dated A H 1328 = A D 1910.

Scribe ابو حلال عدد الله بن مسعود المدني السلمي

No 1096

fol 48 lines 25 size 9¹ × 6¹ 7 × 4

القصد الكمره

AL-QASĪDAT AL-HIMYARĪYAH

A *Qasidah* in glorification of the Himyarite Kings of Yemen by Nashwan al-Himyari with an anonymous historical commentary.

The author whose full name is Abu Sa'id Nashwan bin Sa'id bin Nashwan al-Yamani al-Himyari ابو سعيد نسوان بن سعيد بن نسوان الحميري was born in A H 483 = A D 1090. He traces his descent from the Himyarite Kings of Yemen whose names and glorious memories are recorded in the poem. He was a brilliant scholar of his age a distinguished poet and the author of the *Shams al Ulum* a dictionary in eight volumes of which his son made an abridgment in two volumes entitled *Diya al Ulum*. Our author made himself master of several fortresses in the highlands of Yemen and was regarded as

the king of that part of the country He died on Friday, the 24th Du'l-Hijjah, A H 573=A D 1178 See Yâqût, vol vii, p 206, Bughyat al-Wu'ât, fol 323^b, Tâj at-Tabaqât, vol vi, part ii, fol 142^b, D H ^cMuller, Sudarabische Studien, Sitzungsberichte der K Akademie, Band LXXXVI, Wien, 1877, p 171, and Brock, vol 1, p 300

The *Qasîdah* begins thus

الامر ح د و هو عد و مر
فاعمل لنفسك ، صالحا يا صاح

After the first eleven verses, the commentary begins as follows

هود عليه السلام بن عابر بن شالح بن ارفخ ، د بن سام بن نوح بن الئك
[sic لامك] بن متو سلح بن احنوح و هو ادريس عليه السلام ...
..... و اتقى علماء كثر من علماء السدران اول مرسل بعثه الله عرو حل بعد
نوح سيرا و دديرا و امدا على الارض هود عليه السلام و هو ادوالعرب الح *

The work ends with the last eleven verses of the *Qasîdah*. The concluding lines, written in red, run thus

فاسم ح و عد و اعطه ، و حد
و اعمل لنفسك صالحا يا صاح

The *Qasîdah* was published with a German translation by A von Kremer, Leipzig, 1865, and with an English version, under the title of "The Lay of the Himyarites," by Capt W F Prideaux, Sehoie, 1879

For other copies of the *Qasîdah* see Br Mus, p 486, Br Mus Suppl, Nos 584, 585, 1061 1236, Berlin, Nos 9736-8, Leyden, No 670, Houtsma-Brill, No 26, and Cairo, vol iv, p 311

Written in cursive Naskh, with the headings in red Dated the 6th Muharram, A H 1032=A D. 1622.

Three fly-leaves at the end contain the following five poems

I A poem by 'Abdassalâm bin 'Abdalmalik an-Nazîlî, addressed to 'Alî bin Muhammad Ibn Mutair (d A H 1041=A D 1632, see *Khulâsat al-Asar*, vol iii, p 189) and to his son, Ahmad Ibn Mutair (d A H 1075=A D 1665, see *ibid*, vol 1, p 252), asking if the smoking of tobacco is lawful in Islâm

Beginning —

اقول بعد حمد الله دى المنى
سكرا له اندا فى اا والعلى

II The answer of Ali bin Muhammad Ibn Mutair to the question put to him in the above poem composed in the same metre and with the same rhymes as the above

Beginning —

الحمد لله يا سلامه الرمن
برحمان معانى الذكر والسنى

III The answer of Ahmad Ibn Mutair to the same question composed also in the same metre and with the same rhymes

Beginning —

نعم حوائك يا دالاعلم و العظم
ومى نه بعدا فى الدور [و] العظم

IV Another poem by the author of the first poem addressed to Ali bin Muhammad Ibn Mutair acknowledging his reply to the first poem and asking him other legal questions

Beginning —

سعيت مدى بما اردت من حكم
يا ابن الكرام و يا روحى و يا رحمى

V The answer of Ali bin Muhammad Ibn Mutair to the questions put to him in the preceding poem composed in the same metre and with the same rhymes

Beginning —

عليك مدى سلام الله دى الكرم
عدد السلام و حمى الله لم نرم

The last poem is dated the 5th Safar A H 1018=A D 1603

No. 1097.

foll 177, lines 27, size 11×7, 9×6

الكفاية والاعلام

AL-KIFÂYAH WA'L-I'LÂM.

The fourth and fifth *Bâb* of a rare work on the history of Yemen, from the beginning of Islam to A H 803=A D 1400, arranged according to kings or dynasties

Author Shamsaddîn Abu'l-Hasan 'Alî bin al-Hasan bin al-Wahhâs al-Khazîjî az-Zabîdî شمس الدين ابو الحسن علي بن الحسن بن الوهاس الخزرجي الزبدي He was a native of Zabîd The author of *Al-Qabas al-Hâwî*, vol 1, fol 140^b, describes him, on the authority of Izzaddîn Ibn Fahd (d A H 921=A D 1515), as a great genealogist, historian, and well-skilled in elegant prose and verse writing According to Hâj Khal, vol 11, p 159, he wrote three historical works on Yemen, viz, (1) a comprehensive chronicle, being a history of the Rasûlids, (2) a biographical dictionary of the eminent and learned men of Yemen, and (3) a third work on the history of Yemen, arranged according to kings and dynasties (the present one) He died towards the end of A H 812=A D 1409 See *Al-Qabas al-Hâwî*, vol 1 fol 140^b, *Dustûr al-I'lâm*, fol 42^a, and Brock, vol 11, p 184

On fol 1^a, which has apparently been inserted by a later hand, the work is wrongly stated to be *Al-'Uqûd al-Lu'lu'iyah fî Al-hbâr ad-Dawlat ar-Rasûlîyah* (which work has been published in two vols in the Gibb Memorial Series, 1913-1918) It is identical with the corresponding portions of the copy of *Al-Kifâyah Wa'l-I'lâm fî man Walîya'l-Yaman min al-Islâm*, noticed in Leyden, No 805

Beginning

الباب الرابع في ذكر اليمن ومن ملك صنعاء وعدن وما يتعلق
بدلائل - قال علي بن الحسن الخزرجي قاله الله بالعبول اليمن وما
مدارك ، عليم العصل طاهر التركة ورد في فصله اخبار و آثار الحم *

The entire work is divided into five *Bâb*

This MS contains the last two *Bâb*, each being subdivided into several *Fasl*

Contents

Bâb IV History of Yemen, in ten *Fasl*, as follows

I The excellence and glories of Yemen, fol 1^a

- II The spread of Islam in Yemen and its Governors in the Prophet's time fol 4^a
- III The Governors of Yemen in the time of the four early Caliphs fol 7^b
- IV The Governors of Yemen in the time of the Umayyads fol 9^a
- V The Governors of Yemen in the time of the Abbasids fol 10^b
- VI The rise of the Qaramitah (an offshoot of the Shi'ah sect) in Yemen fol 15^b
- VII The Amirs of Sana'a fol 19^b
- VIII The Sulahids fol 24^a
- IX The rulers of Sana'a after the Sulahids fol 30^b
- X The Zuraids fol 35^a

Bab V History of Zabid and of its rulers in 12 Fasl as follows —

- I The foundation of the town of Zabid and a history of the Ziyadid dynasty fol 39^b
- II The Abyssinian Kings of Yemen fol 42^b
- III The Najahids of Zabid fol 46^b
- IV The Mahdids or Banu l Mahdi fol 51^b
- V The Ayyubids of Yemen fol 58^a
- VI The foundation of the Rasulid dynasty fol 72^b
- VII Al Malik al Muzaffar Yusuf fol 79^b
- VIII Al Malik al Ashraf Umar fol 99
- IX Al Malik al Mu'ayyad Da'ud fol 100^a
- X Al Malik al Mujahid Ali fol 119^b
- XI Al Malik al Afdal Abbas fol 143
- XII Al Malik al Ashraf Isma'il fol 150^b

The work ends with an elegy on Al Malik al Ashraf Isma'il who died on the night of Saturday the 18th Rabi' I A H 803 = A D 1400
The elegy begins thus —

هو الدهر كرب بالمعالى كئاسه

و عصب ناياب حداد جوانه

Written in fair Naskh with the headings in red Fol 2 should follow fol 7 Foll 1 and 149-151 are inserted by a later hand Foll 11^a 14^b 19^b 20^b 22^a 23^b 64 87 130 138^b and 139 contain short lacunae

Dated Monday the 27th Muharram A H 948 = A D 1541

No. 1098.

fol 95, lines 13, size $9\frac{1}{2} \times 6\frac{1}{4}$, $7\frac{1}{4} \times 4\frac{1}{2}$.

عبد اللّٰل

'IQD AL-LA'ÂL..

A history of the conquests and rule of Ja'far Pâshâ in Yemen, from A H 1016=A D 1607 to A H 1018=A D 1609

The full title of the work, as given in the preface, is as follows

عقد اللّٰل تآكيد ما سجد في ايام ولاية جعفر ياسا من تصاريه
الحوال *

Author 'Abdallâh bin Salâh bin Dâ'ir داعر بن صالح بن داعر
He was a favourite and panegyrist of Ja'far Pâshâ, who superseded Sinân Pâshâ (d A H 1016=A D 1607, see the present work, fol 16^a) in the government of Yemen, A H 1016=A D 1607 Our author is incidentally referred to in the 'Aqilat ad-Daman, fol 127^a (No 1099 below), where he is described as an eminent scholar and jurist of his time The exact date of his death and particulars of his life cannot be traced

Beginning

الحمد لله الذي اكرمى بكم آل عذمان الكرام الدين جعلهم الله
سلاطين الدريه و حلفاء الاسلام *

In his preface, written in a laboured and pretentious style, the author alludes to an historical work written by a certain scholar for Ja'far Pâshâ, which, our author tells us, was a useless compilation, not worthy of dedication to a nobleman like Ja'far Pâshâ It was that work which moved him to write his

Ja'far Pâshâ ruled in Yemen about ten years viz, A H 1016-1025=A D 1607-1616, but the present work deals only with the first three years of his rule The work is divided into fourteen *Fasl*, as follows

I The excellence and virtues of Ja'far Pâshâ, fol 3^b.

II His appointment as Governor of Yemen, and his departure from Constantinople, fol 4^b

III Arrival of Sinân Pâshâ from San'â at Ta'izz to meet Ja'far Pâshâ, and then the former's departure for the port of Mukhâ, fol 13^b

IV Arrival of Ja far Pa sha from Ta'izz at San'a fol. 17^b

V Ja far Pa sha's good policy and his peace treaty with Imam Qasim al Mansur billah fol 23^b

VI The march of the royal army against the rebellious chief Anwar Abdarrahum fol 36^b

VII The defeat of Abdarrahum in the valley of Maswar and his pursuit by the royal troops fol 40^b

VIII Miscellaneous reforms introduced by Ja far Pa sha in the government of Yemen such as the dismissal and execution of several incompetent and oppressive officers appointed in the time of Sinan Pa sha etc fol 46^b

IX Further pursuit of Abdarrahum by the royal army in the district of Hajjah fol 52

X The resistance and stubborn attitude of Abdarrahum fol 60

XI The march of the royal army in the district of Aḥ Shāraf to clear it of the rebels and to restore peace to the public thoroughfares fol 70

XII The siege of the fort Mabyan its conquest by the royal army and the flight of Abdarrahum disguised fol 73

XIII The conquest of the fort Kuhlān aḥ Shāraf and the surrender of Abdarrahum who was taken as a prisoner to the court of Ja far Pa sha in San'a fol 80

XIV The conquest of the districts of Ar Rimah Al Isabiyah and Al Bur'iyah fol 86^b

The work ends with a eulogium of Ja far Pa sha whose just and wise rule restored peace and prosperity to Yemen and who is said to have been a great patron of holy and learned men

The following colophon suggests that the present copy is the author's autograph —

كل القراع من بحررة في اليوم التاسع عشر من شهر ذي القعدة
الحرام من سنة الف وثمانى عسة بخط مؤلفه حادم الحصرة الجعفرية
سدد الله بن صلاح بن داعر *

Written in good Naskḥ within gold and coloured ruled borders
The headings are in red

Dated the 19th Du l Qa dah A H 1018 = A D. 1609

The title page contains signed notes by several former owners of the MS

No. 1099.

fol 138, lines 38, size $12\frac{1}{2} \times 8\frac{1}{2}$, $9\frac{1}{2} \times 6$

ثقيلة الدمن المختصر من أنباء الزمن في أخبار اليمن

‘AQÎLA’I AD-DAMAN AL-MUKH’I’ASAR
MIN ANBÂ’ AZ-ZAMAN FÎ
AKHBÂR AL-YAMAN.

A general chronicle, with especial reference to Yemen, from the year of the Prophet's birth down to A H 1015 = A D 1636

Author Yahyâ bin al-Husain bin al-Mûayyad-billâh Muhammad bin al-Qâsim bin Muhammad bin ‘Alî as-San‘ânî بن محمد بن القاسم بن محمد بن علي الصنعاني *

Beginning

الحمد لله العزير العزير الحادي الى الاعتدال والتعريف احوال من
مضى من ايام الكناز في سالة ، الاعصار و بعد فان
علم التاريخ لما كان من العلوم المعقدة المستله على كثر من العبر العديدة
و قد وص الله تعالى في كتابه الكريم من احبار من سله ، في الرمن
القديم و رأيب احبار و طر الدمن لم تجمع في تاريخ من تواريخ الرمن
استخرب الله و جمعه ، التواريخ التمامه و الحجازية و غيرها من سائر كتبه ،
التاريخ المستمله على ذكر ما جرى في الحزيرة الممددة و لخصه ، مدعا
العرض المصنوع و قدب الدامر و السرد و قد اشير الى طره ، من سائر
ما جرى في غيرها من سائر الاوطار لتعلق احبارها بمدد الديار و ذلك ، مثل
ذكر ما جرى في ايام الدولة الاموية و العباسية و سائر الدول المتعلنه على
الديار الممددة لاتصال الخبر بالخبر الحج *

The author, a distinguished scholar, especially versed in Zaidî Hadîs, the grandson of Imâm al-Mu’ayyad-billâh (A H 1020-1054 = A D 1620-1644), was born at Shahârah (a town in Yemen), where his father held the post of Governor. He was educated under Qâdî Ahmad bin Sa’daddîn (d A H 1079 = A D 1668, see *Nasamat as-Sahar*, vol 1, fol 85^a) and several other eminent scholars. After

completing his education he travelled to Sana'a where he married the daughter of his uncle Ali bin al Mu'ayyad billah and settled there permanently. He visited Mecca Medina and other holy shrines several times. He died at Shaharah in the month of Safar A.H. 1090 = A.D. 1679. For further particulars of his life see Nasirnat as Sahar vol. II fol. 234^b

According to a note on the title page in the same hand as the text the author began to compile the present work in A.H. 1060 = A.D. 1655. He based it on the following authorities —

1 *Ta'rikh al Yaman* by Abu l Hasan Ali bin Hasan al Khatrafi (d. A.H. 812 = A.D. 1409)

2 *Duwal al Islam* by Ad Dhabī (d. A.H. 748 = A.D. 1348)

3 A continuation of the above work by As Sakhawī (d. A.H. 902 = A.D. 1497)

4 *Bughyat al Mustafid* by Ibn ar Rabi (d. A.H. 944 = A.D. 1537)

5 *Al Fadl al Ma'id ala Bughyat al Mustafid* by the same author. See Haj Khal vol. II p. 61

6 *Kan al Akhbar* by Idris bin Ali (d. A.H. 714 = A.D. 1314)

7 *Ta'rikh al Khulafa* by As Suyuti (d. A.H. 911 = A.D. 1505)

8 *Ta'rikh Bagdad* by Khatib al Bagdadi (d. A.H. 463 = A.D. 1071)

9 *Al Illal* by Al Hamdani (d. A.H. 334 = A.D. 945)

10 History of Mecca by Al Azraqi (who died about A.H. 244 = A.D. 858)

11 History of Sana'a by Abu l Abbas Ahmad bin Abdallah ar Razi (who flourished in the fifth century of the Hijrah see Br Mus Suppl. No 583)

12 *Al Mufid fi Akhbar Zabid* by Umarah bin Ali al Yamani (d. A.H. 569 = A.D. 1174 see Haj Khal vol. VI p. 43)

13 *Rauh ar Ruh* by Isa bin Lutfallah al Yamani (d. A.H. 1048 = A.D. 1638)

14 *Al Anfas al Yamanayah* by the same author. See Tabriq al Halwa fol. 4^a

15 *Al La'ali al Mudiayah* by Ahmad ash Sharafi (No. 1061 above)

16 *Ta'rikh ar Ruhaif* history of the Zaidi Imams by Muhammad bin Ali bin Yusuf bin Ali ar Ruhaif (who flourished in the middle of the 10th century of the Hijrah)

17 *Al Ha'alaq al Wardiyah* by Humaid ash Shahid (d. A.H. 652 = A.D. 1254 see the present work fol. 63)

- 18 *Tuhfat az-Zaman fî Sâdât Ahl al-Yaman*, by Husain bin 'Abdarrahmân al-Ahdal (*d* A H 885=*A* D 1480)
- 19 *Ta'rikh Abî Malhramah*
- 20 *Ta'rikh Âl al-Mufaddal*
- 21 *Ta'rikh Muslim al Lahajî*, by Muslim bin Muhammad bin Ja'far al-Lahajî (who lived about A H 544=*A* D 1150, see Berlin, No 9664)
- 22 *Ta'rikh Ibn Wâdih*
- 23 *Ta'rikh as-Sakhâwî*, by Shamsaddîn Muhammad bin 'Abdarrahman as-Sakhâwî (*d* A H 902=*A* D 1497)
- 24 *Ta'rikh at-Tabaî*, by Ibn Jarîr at-Tabaî (*d* A H 310=*A* D 923)
- 25 *Ta'rikh 'Abdalhamîd*, by 'Izzaddîn 'Abdalhamîd Ibn Abîl-Hadîd al-Anbârî (*d* A H 656=*A* D 1258, see Nasamat as-Sahar, vol II, fol 36^a)
- 26 *Al-Barq al-Yamânî*, by An-Nahrawâlî (*d* A H 990=*A* D 1582)
- 27 *Al-I'lâm bi'a'lâm Baladallâh al-Harâm*, by the same (No 1088 above)
- 28 *'Iqd âl-La'âl*, by 'Abdallâh bin Salâh bin Dâ'ir (No 1098 above)
- 29 *Sharh Nahj al-Balâgah*, by Ibn Abî'l-Hadîd (*d* A H 656=*A* D 1258)
- 30 *Sîrat al-Hâdî*, by Muhammad al-'Abbâsî (who flourished in the middle of the 4th century of the Hijrah)
- 31 *Sîrat al-Mansûr-billah*
- 32 *Sîrat al-Imâm al-Mahdî Ahmad*
- 33 *Sîrat al-Imâm Salâhaddîn*
- 34 *Sîrat al-Imâm 'Alî bin Salâhaddîn*
- 35 *An-Nafhat al-'Anbarîyah*, by Majdaddîn al-Fîrûzâbâdî (*d* A H 817=*A* D 1414) See Hâj Khal, vol VI, p 369
- 36 *Sîrat al-Imâm Sharafaddîn*
- 37 *Murûj ad-Dahab*, by Al-Mas'ûdî (No 962 above)
- 38 *Tajârib al-Umam*, by Ibn Miskawayh (*d* A H 421=*A* D 1030).
- 39 *Khulâsat al-Wafâ*, by As-Samhûdî (No 1092 above)
- 40 *Kitâb al-Ma'arif*, by Ibn Qutaibah (No 960 above)
- 41 *Sukkardân as-Sultân*, by Ibn Abî Hajalah at-Tilmisânî (*d* A H 776=*A* D 1375)
- 42 *Husn-ul-Muhâdarah*, by As Suyûtî (No 1071 above)
- 43 *As-Sulûk lima'rifat Duwal al-Mulûk*, by Ahmad bin Alî al-Maqrîzî (*d* A H 845=*A* D 1442)

Besides these sources the author also derived material from the records of the original correspondence between Imam Al Mutahhar bin Sharafaddin and the Prime Minister of the Ottoman Sultan

The work deals chiefly with the historical events of Yemen but there are also entries relating to Mecca Medina Damascus Bagdad Egypt Constantinople and other Muslim countries Eclipses of sun and moon conjunction of planets and similar phenomena are carefully chronicled There are also many obituary notices relating mostly to eminent and learned men of Yemen The last event related is the expulsion of the Turks from the port of Mukha in A H 1045=A D 1636 by Imam Al Mu'ayyad billah Muhammad bin al Qasim (A H 1029-1054=A D 1620-1644)

Another copy of the work is noticed in Berlin No 9745 under the title كتاب انباء اليمن في احبار اليمن

The MS was transcribed as stated at the end for a certain Qadi Wajihaddin Abdarrahan bin Yahya al Anisi

Written in Arabian Naskh within black and red ruled borders

Dated Thursday the 16th Rajab A H 1199=A D 1785

Scribe مغل بن عدة بن الحاج علي بن عبد الله

No 1100

fol 72 lines 31-39 size $12\frac{1}{4} \times 8\frac{1}{2}$ $9\frac{1}{2} \times 6$

طبخ الحلوى وصحائف اليمن والسلوى

TABAQ AL-HALWÂ WA SIHÂF AL-MANN WA'S-SALWÂ

A general chronicle with especial reference to Yemen from A H 1046=A D 1636 to the month of Muharram A H 1090=A D 1679

Author As Sayyid Fakhraddin Abdallah bin Ali bin Muhammad bin Abdal al known as Ibn al Wazir as Sanani السد

بحر الدن عبد الله بن علي بن محمد بن عبد الآل المعروف بابن الوزير الصنعائي He belonged to the noble family of the Banu l Wazir and flourished in the beginning of the 12th century of the Hijrah In the Nasamat as Sahar vol II fol 26 he is described as the most accomplished poet of San' and the author of several works He wrote besides the present work and those mentioned in Brock vol II p 399 a biography of his Shaikh Jamaladdin Abu l Husain al Hasan bin al

Husam as-Ṣan'ânî (who was born in A H 1044=A D 1635 and was alive up to Muharram, A H 1114=A D 1703, see Nasamat as-Sahar, vol 1, fol 145^a), entitled *نثر العديمي علامة العصر الحير*.

Beginning

الحمد لله الذي وعد الدين آماد و عملوا الصالحات ليستحلهم في
 دة و بعد فقول العفير الى موالاة العير العير عدد الله
 بن على بن محمد بن عدد آل ابن الوزير حملة الله بملوسى العاونه
 و التعوى السج *

In his short preface the author alludes to two historical works for the same period, one of them compiled for some Pāshā, and the other, which is the one he mainly follows, he describes as composed by one of the princes of Yemen

The chronicle deals chiefly with the events of Yemen under three successive Imāms, viz, Al-Mu'ayyad billāh Muhammad (A H 1029-1054=A D 1620-1644), Al-Mutawakkil 'alallāh Ismā'il (A H 1054 1087=A D 1644-1676), and Al-Mahdī Ahmad bin al-Hasan (A H 1087-1093=A D 1676-1682) There are also entries relating to Hījāz, Syria, Mesopotamia, Egypt, Turkey and even Morocco There are many obituary notices, relating mostly to scholars and eminent men of Yemen

The work is divided into two *Juz*, the first of which ends on fol 46^b with A H 1080=A D 1670 The second begins with A H 1081=A D 1671 and ends with Muharram, A H 1090=A D 1679 The last event related is the death of Sālīh bin Muhammad al-'Ansī at San'ā in the middle of Muharram, A H 1090=A D 1679 In a copy noticed in Br Mus Suppl, No 592, the historical events are brought down to the month of Shawwāl of the same year

For other copies see Landberg-Brill, No 246, and Āsafiyah, p 200

The MS was transcribed, as stated at the end, for Qādī Wajī-haddīn 'Abdarrahmān bin Yahyā al-Ānsī

Written in Arabian Naskh, within double red-ruled borders Fol 23^a and 24^a contain short lacunae

Dated A H 1199=A D 1785

Scribe مقل بن عده بن الحاج علي بن عبد الله

The title-page contains a short notice of a chronicle of Yemen, from the year of the Prophet's birth down to A H 1090=A D 1679, by Yahyā bin al-Husam bin al-Mu'ayyad-billāh (d A H 1090=A D 1679), entitled *Gāyat al-Amānī fi Akhbār Qutr al-yamānī*

HISTORY OF ARAB TRIBES

No 1121

fol 163 lines 27 size $10 \times 7 \frac{1}{4}$

جمهرة النساب

JAMHARAT AN-NASAB

A rare copy of a work on the genealogy of Arab tribes complete in two parts

Author Abu Muhammad Ali bin Ahmad bin Sa'id bin Hazm bin Galib al Umawī al Farisī al Andalusī generally known as Ibn Hazm az Zahiri أبو محمد علي بن أحمد بن سعيد بن حرم بن غالب الأموي الظاهري He was born in the eastern quarter of Cordova according to Ibn Khallikan (De Slane's translation) vol ii p 267 on Wednesday morning the 30th Ramadan A H 384=A D 994 but Yaqut in the Mu jam al Udaba vol v p 86 records his date of birth on the authority of Al Jayyānī's Kitāb al Hukama as A H 383=A D 993 He was first a follower of the Shafi'i sect but subsequently abandoned it for that of the Zahiriyah (founded by Da'ud az Zahiri who died in A H 270=A D 883 see Mir'at al Janan fol 170) He held an exalted post in the court of Al Mu'tadd billah Hishām III (A H 418-422=A D 1027-1031) but he subsequently resigned the post and devoted himself entirely to learning and study Al Yafī in the Mir'at al Janan fol 260^b describes him as the most eminent scholar of his age deeply versed in tradition law theology and philology a man of noble character and some piety a brilliant poet and the author of numerous valuable works The number of his compositions reached according to the Tadhkirat al Huffaz vol iii p 342 about four hundred volumes consisting altogether of eighty thousand folios He was so ardent in his attacks on the learned men who had preceded him that hardly a single one escaped the virulence of his language By this conduct he became an object of hostility to his contemporaries and consequently the sovereigns of the different provinces of Spain expelled him from their states He died on Sunday the 27th Sha'ban A H 456=A D 1064 For further particulars of his life and works see Yaqut vol v p 86 Ibn Khallikan (De Slane's translation) vol ii p 267 Mir'at al Janan fol 260^b Tadhkirat al Huffaz vol iii p 341 Dustur al Ilam fol 39^b and Brock vol i p 400

Beginning —

قال ابو محمد على بن احمد بن سعد بن حرم بن عاله ، الفارسي
 الادلسي رحمه الله - الحمد لله مدد كل القرون الاول ومدد الدول
 حائل الخلق ناصر ، محمد صلى الله عليه وسلم بدين الحق اما بعد وان
 الله عز وجل قال انا جاعلكم من ذكروا ادنى وجعلناكم شعوبا وموائل
 لتعارفوا ان اكرمكم عند الله اتعالمكم *

The scope of the work is thus defined by the author in the preface

قال على فجمعنا في كتابنا هذا تواضع ارحام موائيل العرب وتفرع
 بعضا من بعض وذكروا من اعدان كل قبيلة مقدار ما يكون من ربه ، عليه
 حارحا من الجمل بالانساب ومسروبا على حميرتها والله تعالى التوفيق وندأنا
 ولد عدنان الادم الصريح من ولد اسمعيل الدبيح بن ابراهيم الخليل رسول
 الله صلى الله عليه وسلم ولان محمدا رسول الله سيد ولد آدم عليه السلام
 من عدنان وابتدأنا من ولد عدنان فبريس لموضع عليه السلام منهم
 وابتدأنا من فريس فالافرب فامه عليه السلام ثم الافرب فالافرب
 من فريس وابتدأنا من ولد فطان بالانصار رضى الله عنهم لادهم اولى
 الناس بذلك لتعديم الله تعالى اياهم في الفصل ولما اظهر الله عز وجل
 بايديهم من الدين و اوحى لهم بذلك حقا على كل مسلم ثم الافرب
 فالافرب من الانصار *

The work ends with a short genealogical account of some eminent Berber tribes in Andalusia and Sagr, the Israelites, and the Kings of ancient Persia

Colophon

و قد اجمعنا و الحمد لله الى ما اعان الله تعالى عليه من هجرة
 الناس التي يحتاج الناس الى معرفتها *

For another copy of the work see Râmpûr, p 633 See also Hâj Khal, vol II, p 629

Mr S Khudâ Bakhsh, in his "Contribution to the History of

Islamic Civilization has published Extracts from 'Ibn Hāzim's *Jamhūrīyatun Nasab* pp 1-xxxv

Written in rather cursive but distinct and scholarly like Naskh with the headings in bold characters Fol 7 contains two short lunae marked in the margin by the word كذا

Not dated probably 16th century

The title page and four fly leaves at the beginning contain notes by several former owners of the MS Among the writers the following are worth noticing —

I Abdalmalik bin Abdassalām bin Abdalhafiz Ibn Dāsīm al Umawī who gives a long genealogical table of his descent on the fourth fly leaf belonged to the Banu Dāsīm family of Yemen Ash Shilli in the *Iqḍāl Jawahir wa d Durar* fol 22^b describes him as the wonder of his age a man well skilled in several branches of learning and the author of a large number of works He died at Mukha on the 20th Rabi I A H 1006 = A D 1597 See *Khulasat al Aḡar* vol iii p 88 *Iqḍāl Jawahir* fol 22^b and *Taj at Tabāqat* vol xi fol 14

II Ibrahim bin Muhammad bin al Husain who belonged to the Banu Saḍdīn family of Syria was born at Damascus and died there in A H 1008 = A D 1599 See *Khulasat al Aḡar* vol i p 33 and *Taj at Tabāqat* vol xi fol 17^b

The title page also contains the following note dated A H 1089 = A D 1678 by one Hasan bin Jabir al Gaffari —

الحمد لله رب العالمين من منى الله ربه الحمد على سدة
سدة ربه العبد حس من حابر العفارى ومن الله تعالى بالسراء
الصحيح بتاريخ شهر جمادى الاولى سنة سبع وثمانين
والف *

The third fly leaf contains a note relating to the settlement of a financial dispute between Abdallah bin Ibrahim and Khwajah Ali dated Tuesday the 2nd Shaḥan A H 998 = A D 1590

The fourth fly leaf contains a short biographical notice and genealogical table of Muhammad bin Ali bin Muhammad called *Shah Mīrbat* (d A H 653 = A D 1255 see *Al Mashra ar Rawī* vol i part ii fol 346^b)

No. 1102.

foll 80, lines 16, size $12\frac{1}{4} \times 3\frac{1}{4}$, $9\frac{3}{4} \times 5$

The Same

An incomplete copy of the same work, beginning like the above and ending in the middle of the genealogical account of the Banû Mâlik bin Kinânah It corresponds with foll 1-71 of the preceding copy

Written in fair Naskh, but not free from clerical errors Not dated, apparently a modern copy

No 1103.

foll 249, lines 21, size 9×6 , 8×5

سيرة عمنزة بن شداد

SÎRAT 'ANT'ARAH BIN SHADDÂD.

The life and adventures of 'Antarah bin Shaddâd, the well-known poet and hero of the tribe of 'Abs, who died in A D 615, complete in eight separate volumes

The author's name is not known

Vol I

Beginning

الحمد لله الكريم المदान المدعم بالحدود و المدة و الاحسان الموصوف
 بالكمال و العذرة و السلطان السخ *

The work has two recensions The original one, which is in thirty-two volumes, was twice printed in Cairo, viz, A H 1286 and 1307. The other, being an abridgment by some learned men of Syria, was published in ten volumes, Bairut, 1871 The first four parts of the latter version were translated into English by T Hamilton, London, 1820 See Brock, vol II, p 62, and Iktifâ'al-Qunû', p 289

For other copies see Berlin, Nos 9123-35, Br Mus, pp 319-324, 663-665, 697, Paris, No 3688, Munchen, No 620, Wien, No 783, Bûhâr, Nos 37-47, and Leyden, No 2562

Written in cursive Naskh, within double red-ruled borders Dated the 15th Ramadân, A H 1269=A D 1851

Scribe أحمد بن ابراهيم

No 1104

foli 309 lines and size same as above

The Same

Vol II

The second volume of the same work.

Beginning —

و صلى الله على سيدنا محمد و على آله وصحبه وسلم قال الراوى
لهذا الكلام العجب و الامم المطرب العرب بعد الصلوة على النبى
العجب فعندما هم كذلك و اذا دوطا العرفد يدكدك اله *

Written in the same hand

No 1105

foli 209 lines and size same as above

The Same

Vol III

The third volume of the same work.

Beginning —

قال فلما اذ عذر يسر معهم فانا اله صديقه اله *

Written in the same hand

No 1106

foli 288 lines and size same as above

The Same

Vol IV

The fourth volume of the same work

Beginning —

و صلى الله قال بحدس هشام الراوى لهذا الكلام بعد
ذلكه سار الريع طالب ريعانه اله *

Written in the same hand

Dated the 26th Du'l-Hijjah, 1269 = A D 1851

No. 1107.

fol 270, lines and size same as above

The Same

Vol V

The fifth volume of the same work

Beginning

و على الله على سيدنا قال الراوي بعدها
 ول يا مومني ما ادرى تهي مدال الرب و من مد احتمع من كل برو
 سدر الهم *

Written in the same hand

No 1108.

fol 280, lines and size same as above

The Same

Vol VI.

The sixth volume of the same work

Beginning

و على الله على سيدنا قال الراوي و اذا بعدة
 طلعت بين ايديهم من ناحية العراق فقال عتبر لعروة ارسل واحدا من
 رجاله ياتينا بخبر هذه العدة الحج *

Written in the same hand

No 1109

foll 287 lines and size same as above

The Same

Vol VII

The seventh volume of the same work

Beginning —

قال الراوى وقد انابى من ترجمتى منه من وجه الاسود كان
ذلك احب الى من ذلك العدد الاسود *

Written in the same hand

No 1110

foll 223 lines and size same as above

The Same

Vol VIII

The eighth volume of the same work

Beginning —

قال الراوى ثم فخر الى بنى المرس و اسهر بنى القرينى و نادى
يا لعن سد بن الح *

The colophon runs thus —

قال الراوى و اعد رأيت فى ستر الاولين و احذر المعدمنى فلم احد
فى الستر احسن من ستره عندى و لا اعرف منها لاني احو - ح العن
و لم نسمع منها احد فى الرم و لا فى العجم هذا ما انتهى
الدا من ستره عند بنى شداد *

Written in the same hand

No. 1111.

foll 106, lines 25, size $9\frac{1}{2} \times 6\frac{1}{2}$, 7×4

(A MS containing two separate works, bound together)

foll 2^b-77^b

I

احاديث هوازن و غطفان

AHĀDĪS HAWĀZIN WA GA'ĪAFĀN.

A work containing the story relating to the war between the tribes Hawāzin and Gatafān and their clans, 'Abs and Dubyān

The author's name is not known. The principal authority quoted is Abū 'Abdallāh Muhammad bin Ishāq (d. A. H. 151 = A. D. 768)

In the following spurious beginning, apparently supplied in a later hand, the work is wrongly designated as the *Kitāb al-Iklīl*

بسم الله الرحمن الرحيم و صلى الله على سيدنا محمد و آله و صحبه
و سام و بعد و هذا كتاب الاكليل الجامع لاحبار كدر من العرب و وافيها
و اشعارها كرهبران حديمه و الدعمان بن المدبر و عترة بن شداد و عدهم
من مشاهير العرب الح *

The *Kitāb al-Iklīl* is a great work on the history of Yemen, by Abū Muhammad Hasan Ibn al-Hâ'ik al-Hamdânî (d. A. H. 334 = A. D. 945). According to Hâj Khalîf, vol. 1, p. 392, the entire work is contained in ten volumes. D. H. Müller has described the contents of the whole work in his *Sudarabische Studien, Sitzungsberichte der Akademie*, Band LXXXVI, Wien, 1877, pp. 112-114. The eighth and the tenth volumes of *Al-Iklīl* are noticed in Br. Mus. Suppl. Nos. 580-582. See also Berlin, Nos. 6061 and 9377.

The full and correct title of the present work, however, is given in the following colophon (fol. 77^b)

تمت احاديث هوازن و غطفان و الدرع و الرهان و عس و ديان
بأتم رواية و اكمل حكاية محمد الله و عونه *

The story begins with an account of the children of Zuhair bin Judāimah, and the marriage of his daughter, Al-Jumānah, with Nu'mān bin al-Mundir, the last Lakhmī chief of Hīrah. Shās, one of the sons of Zuhair, conveys his sister, Al-Jumānah, to Nu'mān at

Hirah When Shas returns home a man named Ṣaḥabāh bin Araf
al Ganawī kills him in the way This becomes a signal for a pro-
 longed war between the tribes Gatafan and Hawazin to which Shas
 and his murderer belonged respectively

The main headings contained in the work are as follows —

Fol 4^b مسأورة رغير بن حذمه لأولاده و بروبهما للعبان

Fol 11 حبر مقل ساس بن رغير بن حذمه

Fol 28^a حبر مقل خالد بن جعفر

Fol 34 حبر مقل الحارث بن طالم

Fol 35^b حبر مقل الحندج بن النكا

Fol 59^b حذم الأوس و الحخرج و ما كان من سبعهم إلى الصلح بن

عسى و ديسان

Fol 60^a حبر مقل مالك بن بدر القراري

Fol 61^a حذم يوم العفة و ما كان منه من القول

Fol 63^a احبار عنبرة بن عمرو بن سداد العنسي مع بنى فزارة

No other copy of the work is known

Written in Arabian Naskh with the headings in a large and
 thick character

Dated Saturday the 26th Shawwal 1031 = A D 1622

fol 78 -106^b

II

حدث الحرفه انه العمان

HADIS AL-HURAQAH IBNAT AN-NU'MAN

A work containing the story relating to the war between the
 tribe Banu Shaiban and the Persian King Nushirawan for the
 princess Al Huraqah the daughter of Nu man bin al Mundir the last
Lakhmi chief of Hirah

The author's name is not known His principal authority is
Bishr bin Marwan al Asadi

Beginning —

حدثنا بسر بن مران الاسدي قال حدثنا دريب بن دايع التميمي

قال كان العمان بن الممد بن ماء السماء ملكا من ملوك لحم الم *

The narrative begins with an account of the princess Al
Huraqah whose father was asked by the King Nushirawan to give
 her to him in marriage On being refused Nushirawan proclaims a
 war against him and invades his land After the decay of her

father's power, the princess escapes and seeks the protection of Banû Shaibân, who defend her heroically and fight a series of battles with the Persian army

The colophon reads thus

تم ، حديد ، الحروف ابدى الدعان و ما حرى فى الكرب من
كسرى و دنى شيدان من احلها بحمد الله و مده و فصله و كرمه ديار الجمعة
الربع و عشرين ليله حله ، من شعر دى العدة الكرام احد شعور سدة
احد و ثلثين دعد الا اه ، من هجرة رسول الله صلى الله عليه و سلم *

The work has been printed in Bombay, A.H. 1305, under the title

كتاب حرب دنى شيدان مع كسرى ابو سواران فى شان الحرفة ابدى
الدعان بن المدد بن ماء السماء *

Written in the same hand as the above

Dated Friday, the 24th Du'l-Qa'dah, A.H. 1031 = A.D. 1622

Foll 1^a-2^a contain a poem by a certain Ibrâhîm bin Mas'ûd, addressed to his son, Abû Bakr, advising him to pay attention to learning

Beginning —

تو ، و عوادك ، الايام قد
و تمك ، جسمك الساعات دكتا

The poem consists altogether of 112 verses, as stated in the following lines at the end —

و ود اردتم استاحدا
و كانه ، دل دا مائه وستا

A copy of the poem is noticed in Berlin, No 5229/7

APPENDIX TO HISTORY,

No III2

fol 32 lines 15 size $8 \times 4\frac{1}{2}$ $6\frac{1}{2} \times 3$

كشف الصلوة عن وصف الزلزلة

KASHF AS-SALSALAH 'AN WASF
AZ-ZALZALAH

A short treatise containing a chronological account of some important earthquakes from the earliest times down to the author's age

Author Jalaladdin Abul Fadl Abdarrahman bin Abi Bakr as Suyuti (d. A. H. 911=A. D. 1505 see Lib Cat vol v part 1 No 123)

Beginning —

الحمد لله والسر لله والصلوة والسلام على خير نبي اسلمه هذه

فوائد معصلة سميتها كاشف الصلوة عن وصف الزلزلة الح *

For the contents of the work see Berlin No 1433 For other copies see Goth No 669 Paris No 4658 and Asafiyah p 206 See also Haj Khal vol v p 208 and Brock vol ii p 147

Written in fair Naskh within coloured ruled borders The headings are in red

Not dated probably 18th century

No III3

fol 61 lines 15 size $9 \times 4\frac{1}{2}$ $6\frac{1}{2} \times 3$

الوسائل الى معرفة الاوائل

AL-WASÂ'IL ILÂ MA'RIFAT AL-AWÂ'IL

A collection of historical notices relating to the *Awâ'il* i. e. to the origin of things and to the persons who originated certain customs practices or arts

By the author of the preceding work

Beginning

الحمد لله الاول فليس له آخر و اسجد ان لا اله الا الله وحده لا شريك له و بعد بهذا كتاب لطفه ، جامع للاوائل لخصه فيه كتاب الاوائل للعسكري و رتب عليه اصعابه و رتبته ترتيبا سهلا اله *

The author tells us here that the work is really an abridgment of the *Kitâb al-Awâ'il* of Abûl Hilâl Hasan bin 'Abdallâh al-'Askarî (d A H 395=A D 1005), to which he himself added considerable new material

For the contents of the work see Berlin, No 9369 For other copies see Munchen, No 467, Goth, No 1551, Leyden, Nos 851 2409, and Bûhâr, No 456 See also Hâj Khal, vol vi, p 435, and Brock, vol ii, p 158

Written in fair Naskh, within coloured ruled borders The headings are in red Short lacunae are found on foll 39^a, 44^b, 48^b, 57^a and 61^a

Not dated, probably 18th century

No. 1114.

foll 52, lines 15, size 8½ × 6, 6 × 3½

مكاصرة الاوائل و مسامرة الاواخر

MUHÂDARA'I' AL-AWÂ'IL WA
MUSÂMARAT AL-AWÂKHIR.

A collection of historical notices relating to the origin of things and to the persons who originated them, being an enlarged édition of the preceding work

Author 'Alâ'addîn 'Alî Dâdah bin Mustafâ al-Bûsnawî, commonly called Shaikh at-Turbah علاء الدين علي دادة بن مصطفى البوسنوي المعروف بسبح التربة He was born at Mustâr, in the province of Bosnia After being educated, he attached himself to the company of Shaikh Mushihaddîn bin Nûraddîn al-Khalwatî, who died at the time of the conquest of the fort Sigatwâr by Sultân Sulaimân I (A H 926-974=A D 1520-1566), and was buried close to that fort Our author, having devoted himself to the service of the shrine of that Shaikh, received the title of *Shaikh at-Turbah*. Subsequently,

he attained much fame as a great saint. He died in the fort Sulniq
 A H 1007 = A D 1598. See *Khulasat al Aṣar* vol iii p 200 Brock
 vol ii p 427 and *Iktifā' al Qunū* p 377

Beginning —

باسم الاول و الآخر و الباقى و الطاهر
 لما اطلع على كتابه فى معرفه الاول للامام الصدر الهمام
 العالم المتبحر الهمام اسدك المناجرى حاتم المتبحر حلال الملك والدين
 عدد الرحمن السعوى بمدة الله تعالى برحمته له و بعدد اسناد
 الاحاد و الرواد و التكرار و اسماء الكتب المنعوله عنها بناء على الاصل
 و سهلا للصط و الفعل و رد فى كتابى هذا من الاحاد و الاثبات
 من كتاب الاول و الاراد منه بل ارد و اصعب الح *

The work is divided into two *Qism* the first being subdivided
 into 37 and the second into 4 *Fasl*. The present incomplete copy
 consists of only the first twelve *Fasl* of the first *Qism*.

For other copies see Wien No 822 Leyden No 852 Berlin
 No 9371 Paris No 2079 Alger No 1566 Cairo vol v p 131
 Nur Uṣṣamanyah Nos 4132-7 and Kopr No 1381. See also *Haj*
Iḥal vol v p 416

The work has been twice printed viz Bulaq A H 1300 and
 Cairo A H 1311

Written in cursive *Naskh*

Not dated probably 19th century

TRAVEL

No. 1115.

fol 26, lines 23, size 8 × 6, 6 × 4

رحلة الحبشة

RIHLA'1' AL-HABASHAH.

An account of the author's journey from Shahârah (a town in Yemen) to Abyssinia

The author's name is not mentioned in the text, but in the Nasamat as-Sahar vol 1, fol 163^b, he is said to be Qâdî Sharafaddîn al-Hasan bin Ahmad al-Haimî ash-Shabbâmî قاضي شرف الدين الحسن بن أحمد الحيمى الشبامى. He was an eminent scholar of his age deeply versed in jurisprudence, well acquainted with the political affairs of the government of San'â, and highly influential in the court of Imâm Al-Mutawakkil-'alallâh Ismâ'îl (A H 1054-1087 = A D 1644-1676), who deputed him as his envoy to the court of Fâsiddâs, the King of Abyssinia. Our author left the fort of Shahârah, as he states on fol 5^a, on the 1st of Jumâdâ II, A H 1057 = A D 1647. He journeyed *viâ* Bilul, and entered the capital of Abyssinia on Friday, the last day of Safar, A H 1058 = A D 1648. He stayed there about nine months set out on his return journey *viâ* Massawa towards the end of Du'l-Qa'dah, A H 1058 = A D 1648, and reached Yemen on the 4th of Rabî' I, A H 1059 = A D 1649. He died at Kawkabân, where he held the post of Qâdî, on the 12th Dul'-Hijjah, A H 1071 = A D 1660. See Tabaq al-Halwâ, fol 22^a, Nasamat as-Sahar, vol 1, fol 163^b, Khulâsat al-Asar, vol 11, p 16, and Brock, vol 11, p 402.

Beginning

الحمد لله على ما آتانا من الايمان والتقوى
 وبعد فانه سألنى من وحة الى امل الاسعاه و امرى من لا تسعدى
 متخالفة على طريقه المطاعه والادعاء ان اصف له ما يدعى مذكرته
 من سفرنا الى الديار الحبشية واتصالنا بملك العرفه المصرانيه و المله
 المسبحه عن امره مولانا امير المؤمنين المتوكل على الله
 رب العالمين اسمعيل بن امير المؤمنين المنصور بالله اله *

The work as stated here was written at the instance of the aforesaid Imam al Mutawakkil alallah

Contents —

The author's departure from *Shaharah* fol 4^a

His arrival at *Mukha* fol 4^b

Account of the port of *Bilul* and the tribes that lived in its neighbourhood fol 5^a

The author's recitation of *Khubah* in the name of Imam Al Mutawakkil alallah at *Bilul* his departure from *Bilul* and journey through the tribal land fol 5^b

Account of the tribe *Qalah* fol 6^a

Description of a river in the land of the tribe *Falash* fol 11^b

Description of a Muslim town situated close to the capital of the King of Abyssinia fol 12

The author's arrival in the capital of the King of Abyssinia fol 12^b

Description of royal palaces the attire of the King and his courtiers etc fol 13

The politeness and hospitality of the King of Abyssinia fol 13^b

The author's private interview with the King of Abyssinia fol 14^a

The arrival of a Turkish envoy in the capital of Abyssinia presumably to spy on the author fol 14^b

The author's request for the permission of the King of Abyssinia to return home *via* Massawa fol 15^a

The first accident of fire in the author's camp in the capital of Abyssinia fol 16

The period of the rainy season in Abyssinia and peculiar products of nature and art fol 16^b

Account of *Abuna* (Archbishop) who was then interned by the King of Abyssinia fol 17

Another accident of fire in the author's camp fol 17^b

Some dreams of the author foreboding his departure from Abyssinia fol 19^b

The author's departure from the capital of Abyssinia for his return journey fol 22^b

Outrageous attitude of some Christian tribes on the way to Massawa fol 23^b

The help of the Turkish army and the author's safe arrival at Massawa fol 24^b

The author's sailing from the port of Massawa and his arrival at *Lohera* fol 26^b

The work ends thus

و ههنا ينتهى ما اردناه و ينقصى ما اردناه و الحمد لله الذى بدعته
تتم الصالحات و يفصله تدرك ، الارادات و صلى على نبيه و على آله افضل
الصلوات و نسلم عليهم اجمعين من يومنا هذا الى يوم الدين *

Written in fair Naskh, with the headings in the margins

Dated Sunday, the 7th Jumâdâ II, A H 1095 = A D 1684

Scribe احمد بن عبد الله بن احمد بن عبد الله بن محمد بن
عبد الله بن علي بن ابراهيم *

The title-page contains a poem, in praise of the work, by Ismâ'il
bin Ibrâhîm bin Yahyâ al-Jahhâfî (d A H 1097 = A D 1686, see
Khulâsat al-Asar, vol 1, p 404) The poem begins thus

اسم سرح طرؤك فى دى الجندان
ورد كوبر الطرؤ ، عدد المعانى

Four fly-leaves, at the end, contain miscellaneous notes and
extracts from various other sources

A seal bearing the inscription بر اعداى دين شد مطهر حسين , dated
A H 1277 = A D 1860, is found at the end

